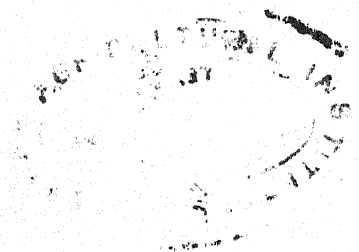


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IT'S HUMAN RELATIONS THAT COUNT

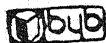
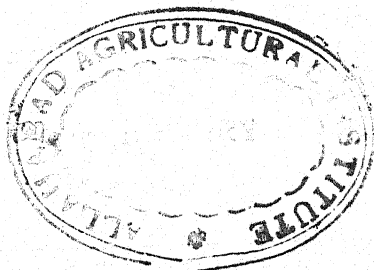




**IT'S
HUMAN
RELATIONS
THAT
COUNT**

J. MAURUS

To be is to be related.
—Cassius J. Keyser



BETTER YOURSELF BOOKS

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M44H

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Today Is Ours
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Live a Fuller Life
Make Love Your Target
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Just a Moment, Please!
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Anecdotes of the Great
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Like Little Children
The Power of Pleasant Feelings
Your Life's Horoscope
A Gift for Teachers
Wisdom Stories
More Wisdom Stories
Make the Most of Your Time
You need not Be Lonely
Live Your Life
Cybernetics of Liberation

INTRODUCTION

When I was eighteen I once attended a young folks party. My partner for that evening was an extremely pretty young girl. She turned out to be the best-looking girl at the show. Which was saying something, for she had stiff competition.

However, her special distinction, no doubt, accounted for her considerable popularity. It was difficult to secure her as a partner for more than perhaps two dances throughout that evening; she was so much in demand. Unfortunately, or should I say fortunately, I must admit I did not try very hard. I was much too busy. Not with any of the runners-up in that competition for looks, but with someone who was completely out of the running.

She was a lady of about fifty, the mother of one of the boys present. What attracted me to her was, not so much that she was "with it" and a very good dancer, but that she was extremely charming and a wonderful conversationalist. She talked on every subject. She was very well-informed; and she held my interest to such an extent that I was tempted to remark at one stage:

"You know, Aunty, if I was old enough I would have married you!"

And even though that remark displayed tact, in not having alluded directly to her age, she was perceptive enough to interpret what I really meant.

"What you mean is, you wish I was young enough to be your girl-friend," she responded with a laugh.

I don't remember what I said in answer to that.

Nor do I remember what I said in answer to my partner's accusation on the way home, about having neglected her all evening, to spend my time with someone old enough to be my mother. I guess I must have dealt with that accusation pretty diplomatically, for I cannot recall a quarrel or a disagreement on such account.

In any case that is not important. What is important is, that I don't think I realised it then, but I certainly realise it now, after reading this book. What that lady had been giving me that evening was perhaps one of my earliest lessons in human relations. Throughout that evening she had been demonstrating the art of effective communication—an art which she must have cultivated to a degree, in order to be able to bridge a generation gap of almost three decades.

And in the light of the knowledge which I now have, had I such knowledge then, I know what I would have said in reply to that accusation made by my partner of that night. I would have certainly told her, in explanation of my conduct: "Well, that lady held my interest all evening, because she has something which you have yet to develop—the art of effective communication, the art of good human relations."

And so I am hoping that you too, after reading this book by J. Maurus, will appreciate as I have come to appreciate, that human relations are *the* thing. Which means: "It's Human Relations That Count", as J. Maurus so aptly expresses it.

Vernon Thomas

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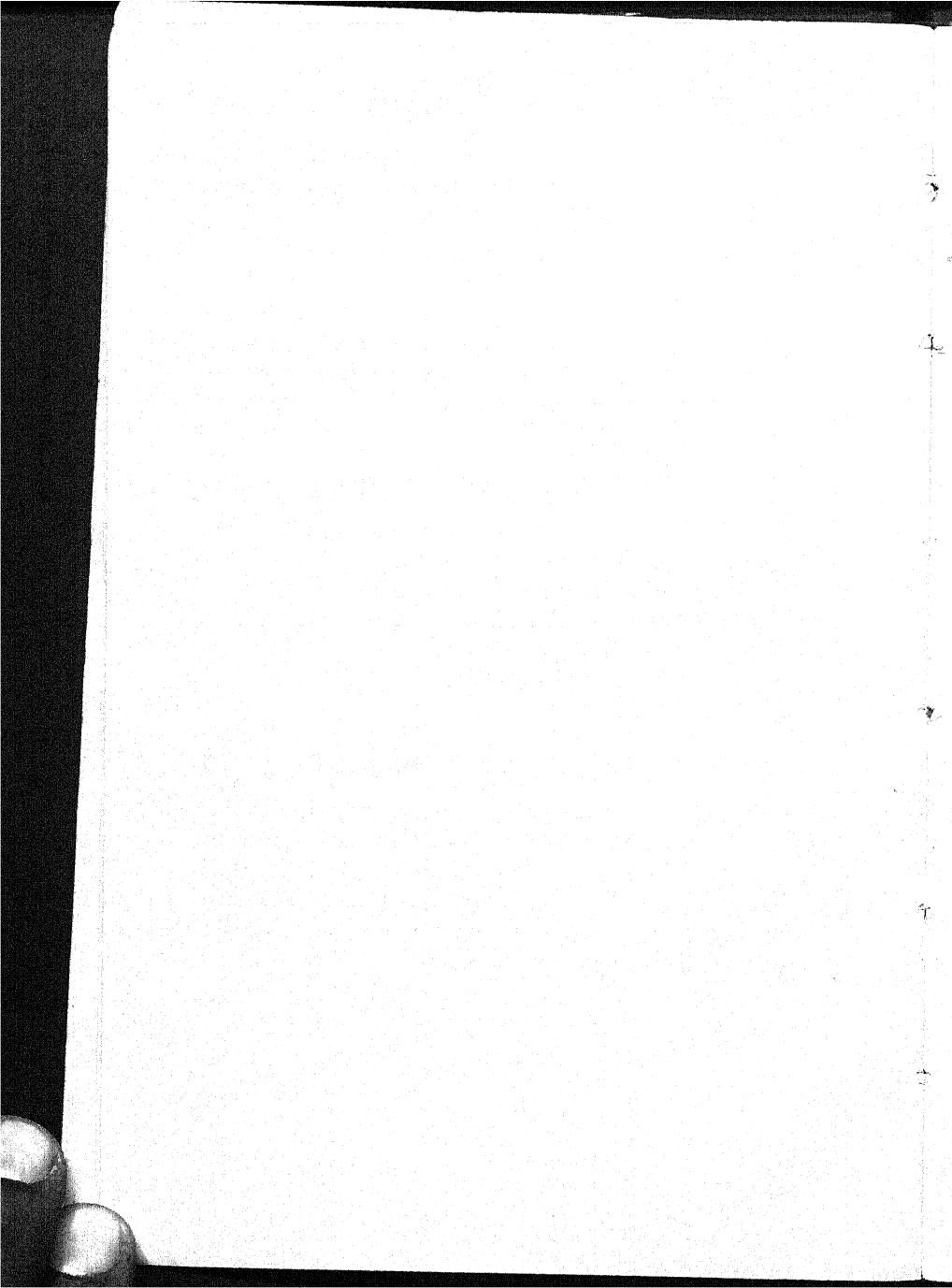
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COMMUNICATION

Progress

In September 1848 the first telegraph line was inaugurated, with the following message sent to the country town of Peru in the U.S.A:

"The compliments of Mr C.S. Oslere to the ladies of the Waples House by lightning; would be happy a flash from them."

The following answer was received:

"The ladies thank Mr Oslere for his burning communication, it warmed their cold hearts; they rejoice to know that they have a spark in Peru."

Tremendous progress and advance has since taken place in the fields of science and technology. Yet the paradox of our times is, that in spite of a vast communication of both knowledge and thought, resulting in better human understanding, in spite of the bridging of miles, man has never experienced such a sense of personal isolation as he feels today.

In this respect Doctor Jurgen Ruesch rightly says: "We live in an age of communication. Radio, television, newspapers and circulars flood us with messages as do invitations to attend parties, give speeches or sit on committees. We have all been haunted

by slogans and cliches. Through the medium of advertising, our professional concerns have been transmitted to the public. People in the street talk about the doctor-patient or parent-child relationships, and a term such as psychoanalysis has become part of popular vocabulary. But in spite of all this awareness of human relationships, and the availability of rapid transportation which enables people to see one another with the greatest of ease, modern man seems to feel lonelier and more helpless as time goes on."

Thus, one of today's important questions is, how is it that in a world growing smaller with overpopulation people are drifting apart?

Problems

(Since today, interdependence plays a part in every aspect of life, it is necessary to understand the importance of interdependence in each individual aspect. For example, in business it is necessary to understand the relation between employer and employee; in the family, similarly, the relation between parents and children.

No human is so powerful as to be completely independent of his fellowmen. No human is so helpless as to be completely useless to society.

Man, however, exists between a state of reality and illusion. Through reality, he perceives that reality of life—the necessity for better human relations. Yet through illusion, his egotistical self, he thinks human relations are not necessary; he can

manage on his own. However, on the surface he pretends to achieve good human relations. Which means, that he maintains his distance and avoids direct confrontation. This attitude is so evident in the relations between countries. It goes by the high-sounding name of 'peaceful co-existence'.

On the 15th July 1975 American and Soviet astronauts rocketed into orbit, to start a historic space flight, appropriately labelled a mission of 'high-flying detente'. When two days later the American and Soviet Soyuz spaceships linked up in orbit, the commanders of the two ships performed their long-awaited 'Handshake in space'.

"Very happy to see you," said Apollo commander, Thomas Stafford, in Russian as he grasped the Soviet skipper, Alexei Leonov, by the hand.

Inaugurating a new era of international cooperation and goodwill, Astronaut Stafford and Cosmonaut Alexei Leonov had met in the docking tunnel between the two ships, to exchange greetings and the flags of their nations. It was an emotional moment for these two veterans of space flight, who had become fast friends earlier, during their two years of training for this first international mission of 'high-flying detente'.

President Gerald Ford, watching the docking of Soyuz and Apollo on television, declared afterwards: "It was beautiful!"

Mr Ford told a group of U.S. senators who had just returned from the Soviet Union: "It looks so smooth you'd have thought it was like pulling two things together right here."

To which Senator Hubert Humphrey, a member of the group, commented: "I wish we could get Congress working that way!"

"We're working on that," Mr Ford replied promptly.

Pope Paul VI hailed the 'embrace in the sky' as a symbol of friendly cooperation and better human relations. He said: "We are almost spellbound by this unprecedented celestial meeting and we shout our cheers to the heroic men who accomplished such a fantastic feat."

The Pope added that this embrace symbolised: "human friendship, a commitment to concrete cooperation, a competition for progress and a common triumph beyond the earth's land and sea, over the threat for so much human strife."

Though the camaraderie expressed by the astronauts so many miles above the earth is heart-warming, it cannot be taken as a guarantee of peace among nations and men. The tragedy of man's inability to effectively communicate, one with another, is still very much there—very much apparent, in the light of considerable international intrigue, in human egoism, in a growing sense of individual frustration, and in the constant resort to violence.

Even a superficial glance at the historic evolution of the working classes is sufficient to demonstrate that hostility reigns and is borne, not only in the relations that exist between the working classes and their superiors, but also in the relations that exist between different economic sectors.

What the foregoing would point to, therefore, is

the need for a better understanding among men i.e. the need for better human relations.

The need for better human relations

In recent years great attention has been directed at all levels, including the written words on the importance and need for better human relations. At the literary level writers have even attempted to define human relations. Some of these definitions are more scientific, others less, but be it in the field of marketing and publicity, relation between employer and employee, between husband and wife, between parents and children—all stress the social aspect as the most important in the cultivation of human relations.

As Leonard L. Knott, a famous Canadian public relations practitioner, has pointed out: “during the past half century business has spent millions on research, almost all of it devoted to the physical sciences and concerned with the development and production of new materials and machines. As a result, man can make silk almost as well and almost as cheaply as a worm can make it; he can manufacture cars with the power of two hundred horses and a speed faster than the wind—to travel on city streets where speeds greater than thirty miles an hour are impossible and on highways where speed and power cause death and destruction; he can send sound and pictures round the world in an instant, communicate with men on the moon; and he can transport himself around the world faster than light,

so that he can leave one city today and arrive in another tomorrow. All this research and all these marvels have not created a Satisfied Man."

What the above means is that the fruits of materialism are abundant, but these have left a bitter after-taste, for they cannot be used to conceal failure to solve other more basic problems.

(The scientist, therefore, must now progress from splitting the atom to splitting the human mind. He needs now to find out what people think and why; what they really want from life and why they react the way they do. Attitudes, instead of atoms, should become his scientific concern.)

Similarly, having taken care of material needs, business must now start to get acquainted with something that has been around longer than nylon or television, viz., the human mind and the spirit of man. In other words business has still to exploit fully the field of Public Relations.

IV. Human Relations in Public Relations

As the field of Public Relations gains prominence in the context of today's living, there have been many attempts to formulate an acceptable definition for it.

The Institute of Public Relations (England) gives the following definition: "Public Relations is the deliberate, planned and sustained effort to establish and maintain mutual understanding between an organisation and its public."

(According to Herbert M. Baus: "Public Relations

is a combination of philosophy, sociology, economics, language, psychology, journalism, communication and other knowledge into a system of human understanding."

G. Moro Visconti, whose definition is more clear and explanatory, defines public relations with the emphasis on human relations, as being a moral relation between managers and dependents, and a social relation between workers. These relations are directed to obtain that the firm or factory—understood as a community productive of work—gives to the workers the means to satisfy the inner needs of preservation, of individuality, of social security and importance etc., in order to find in work a means of elevation and of personal development, besides being the means of self-support and participation in the common good.

P. Messori-Roncaglia has a more practical and easy-to-grasp definition. Human relations in public relations are the sum total of ties and relations which must exist between entrepreneurs, directors and workers in an industry or firm, in commerce and public service, according to the principles of natural ethics which aims to foster human rights.

Human relations, therefore, being the base structure for official and social life, would aim to integrate the scientific, the technical and the economic, so as to establish and preserve social development and peace, through a more harmonious cooperation in a firm or community.

As the idea behind this book is not to teach the techniques of public relations, but more to go into the moral principles that sustain it, this author must

necessarily lay stress on Charles Packard's definition of human relations, viz., that human relations is: "Merely human decency which flows from a good heart."

In this context the author would wish to stress, that the aim of this book is to help a person make good in any field, through the medium of personal relationships. And thus the essential point in such relations would be to understand what is in the other person's mind, and what are his objectives.

Skill alone is not enough

Modern man goes to great lengths to obtain job knowledge and acquire skill, but he pays little attention to personality traits and habits which determine the reaction of others to him. Job knowledge and skill are necessary, but they do not in themselves make for success. It is the ability to get on with others that counts.

"Scientific competence, technical capacity, and professional experience, although necessary, are not in themselves sufficient to elevate the relationship of society to an order that is genuinely human, that is, to an order whose foundation is truth, whose measure and objective is justice, whose driving force is love, and whose method of attainment is freedom" (PT 149).

It is ironic that many people try to improve their personality and situation in life through technical skills or gimmicks, but have little interest in human relations techniques.

Dr Albert Edward Wiggan, the eminent psychologist, has pointed out that when whittled down to its basic ingredients, human relations is simply the ability to interest and serve others.

All that has been written on the subject of human relations may be summed up in the simple quotation: "So always treat others as you like them to treat you; that is the meaning of the law and the prophets" (*Mt 7,12*).

"To be is to be related"

"No man is an island," wrote the seventeenth-century poet, John Donne. This is true. We are all part of the living stream of humanity. Man is subject to the laws of growth and maturation. Man matures and develops through his association with other men, through union with them. Love is the force which unifies mankind more than any other. Love stimulates man to give and to enrich. Love enables man to escape from that loneliness which brings no peace of mind. Love, irresistibly, points the way to community development. Developing skills in human relationships is, therefore, one of the life's basic tasks.

Since man finds happiness and his true identity among his fellowmen, being away from them brings on a sense of loneliness. Whilst being away from his fellowmen and his normal environment might give man a better insight into the earth and its people, isolation makes man appreciate the more the indispensability of human relationships. The experience of astronauts illustrates this point well.

Many astronauts have found their extra-terrestrial missions igniting within them a greater urgency on the need for closer ties between man and man, between man and God. Astronaut Jim Irwin is a typical example. So affected was he by what he described as "the presence of God" felt during his lunar odyssey, that Jim Irwin finally renounced his aerospace career to become a social worker.

Another example is the experience of Apollo 14's Ed Mitchell, who felt the need "to do something about" the state of the world. Ed Mitchell stated, "Something happens to you out there.... You develop an instant global consciousness, a people orientation, an intense dissatisfaction with the state of the world and a compulsion to do something about it." And it was the need "to do something" which no doubt led Apollo 9's Rusty Schweickart to later enter the field of drug rehabilitation and youth counselling, with the idea of bringing himself closer to others.

Scientific and technological progress, therefore, does not and cannot supplant man's need to be with his fellowmen. No matter what he does and no matter where technology might take him, man is a human being and cannot get away from being one. At every turn he is reminded of this fact. A case in point would be American astronaut, Tom Stafford's reaction to the earth, when viewed from outer space, "You don't look down at the world as an American but as a human being."

For most of the astronauts their voyages in space

were a period of rediscovery, a time for realising that it is human relationships that count.

William James, American psychologist and philosopher, has put this basic truth in a nutshell, "Human relations are the main thing."

EFFECTIVE COMMUNICATION

How we communicate

Communication has been around since the time man came into being. The word communication comes from the Latin word 'communicare'. It means to share, to impart, to partake. Man has been doing this from time immemorial.

In communicating man uses all his faculties—speech, sight, hearing, feeling and smell. Communication is the expression of thought and emotion through word or action from one human to another. Communication, therefore, is an expression of the human personality. It is a testimony to the ingenuity of the human mind.

In the more modern context, with the progress that has been made in this direction, communication has gone beyond the 'near' spoken word and physical action. With the invention of the post it covers distance, to include the 'written' word. With the invention of the radio and telephone it extends to the 'listened' word. And with the coming of cinema and television a visual dimension has been added to the

listened word; and communication by action is now possible from a distance.

Since communication means sharing, what is shared is, therefore, not totally given away. When an idea for instance is communicated, from one man to another, the communicator, or giver, merely extends a part of himself and his experience—through action, or through the spoken, written or listened word—into the life of the recipient. In return, if the recipient has a different point of view, similarly he communicates to the giver his idea in the matter.

Thus each is a giver and at the same time a receiver. So a good communicator must also be a good listener. And the resultant exchange would no doubt add a new dimension to the idea under discussion, making it richer, at the same time enriching the two parties involved. As the saying goes: 'two heads are better than one.' Hence shared ideas produce better results.

The many ways of communication

Communication is made in many ways. Broadly speaking communication is made either directly or indirectly. Direct communication implies a direct communication of ideas through deliberate speech or action, directed at a particular receiver. Indirect communication is made indirectly, through speech or action not intended for the recipient, but received by him. Thus it happens most often, in the latter case, that the communicator is not aware he is communicating indirectly.

A typical example of the latter would be an incurable alcoholic, for instance, whose irresponsible behaviour is a bad example to his family. As no doubt his children, if they be young and impressionable, would imbibe nothing good from his actions. In later years such bad example could result in similar irresponsible behaviour from their side.

However, it does not follow that all indirect communication is to the bad. On the good side, for example, a person who goes around helping others communicates, either consciously or unconsciously, to the good. As seeing such good example could inspire others to similar good works.

Since indirect communication is not restricted to action alone, speech can achieve similar results. An irresponsible word, spoken to the hearing of an unintended party, could have a bad effect on such person—lead such person to irresponsible speech or action. Alternatively, a piece of sound advice, delivered to the hearing of an unintended party, could have a good effect on such person.

On the subject of indirect communication and its effects, anthropologist, Ashley Montagu, in his book on the principles of cooperation and its significance, *On Being Human*, writes:

“Unfortunately, the trouble with most of us is not that we have no values, but that we have too many of the wrong kind. Similarly, it is not true to say that we fail to teach human relations in all our schools. We do teach such relations not only in a negative way, but we teach them in an unmistakably positive way.

And it is, on the whole, a way which is of the most unfortunate kind. Organised instruction in human relations, when it is not left to the coach on the football or baseball team, is generally more honoured in the breach than in the observance. But unorganised instruction in human relations occurs in schools. From everyone ranging from the principal to the janitor, children learn how to behave in relation to others—not so much from what is said as from what these conscious and unconscious preceptors do. Example is stronger than precept, and imitation is the most immediate form of learning. Words have no meaning other than the action they produce. And in our schools words are activated by what the teachers believe. From every standpoint, then it is important that teachers, the unacknowledged legislators of the world, shall believe in the right things. For unless they do, their words and conduct, no matter how noble the sentiments they are supposed to express, they will be recognised for the counterfeit coin they are."

To the matter of direct communication, since such communication is the result of deliberate or planned speech or action, the communicator is always conscious of the idea being conveyed, and the result expected to be achieved, viz., the reaction such idea would have on the receiver. Thus direct communication is either intended for the good or for the bad. It has a positive aspect, though at times it happens that the result may not be as anticipated.

An example of this could be, perhaps, a political speech delivered to a large gathering. While the intention of the communicator would be for the good, perhaps on some of the receivers the effect would be just the opposite.

Whilst direct communication would appear to be limited by a time factor—viz., the duration of a discussion, a speech, a letter, or a news bulletin on the radio, for instance—in some instances direct communication is a more prolonged process, and would tend to cover several forms of communication.

The teaching profession, for instance, would be a case in point. As a teacher does not communicate *only* when he or she begins to teach a particular subject. Communication begins much before, and covers several forms. An examination of the lecture routine of a teacher would tend to illustrate this.

To start with, the teacher arrives punctually to take his class (non-verbal communication, signifying acceptance of responsibility). After seeing that his classroom is in order (communication through environment), the teacher reflects for a moment on the subject he is due to teach (communication with self). Next, he opens his text book (a communication tool), and as his students assemble, his manner (a smile, a nod—communication by facial expression and physical action) indicates to them that they are welcome.

After, perhaps, singing the national anthem (communication through music) the teacher sits down with his class (communication through concerted action). Now he starts to read from the text book

(communication through printed media), and next begins to explain (spoken communication).

In the process of explaining, the teacher might step up to the blackboard and begin to write (written communication). Finally, he will ask some questions (communication from one to many). In answer to which his students will reply (communication from many to one). And in this way it would continue—communication back and forth, in several forms.

In like manner direct communication would assume several forms in other professions, as well. Like, for example, in the business world between employer and employee. And, more intimately, in the relations between husband and wife, between parents and children, and so on.

Thus it is established that communication is essential in every aspect of life, in every form of human association i.e., in human relations. And as skill is necessary for success in any field, so also effective communication is essential for success in human relations.

(For effective communication, not only knowledge and understanding, but also sympathy and sensitivity are most essential. How this is to be achieved is dealt with subsequently. But suffice here to say, communication is a must. Where there are humans there must be communication.) And in this regard Donald Devaney says:

“Whether we like it or not, we are communicators. In the presence of another person we enter into constant communication. We either en-

courage that other person to live and grow, or we transmit our indifference, or by aggression and hostility we command that other person to lie down and die. We are in constant communication with others, for better or for worse, for good or for bad, for their growth or for their deterioration."

Communication, not to be taken for granted

Like with most things in life communication, too, must not be taken for granted. It is a common fallacy to think that communication between people is simple and natural. Many believe that once they have learnt a language, communication in that language becomes easy. This is not always the case. For it happens, that the idea behind a certain communication is misinterpreted by the recipient. Which means, in a way, that what is said is not heard. It is heard differently.

A typical example: A young father, proud at the birth of his firstborn, phoned his brother to give him the good news. Jokingly he announced to him: "A handsome boy has come into my house. He claims to be your nephew. We are doing our best to give him a royal welcome."

To which the brother, who had no sense of humour, replied in all seriousness: "I have no nephew. That boy is an imposter. Throw him out."

Another example: A restaurant cloakroom girl was trying to placate an irate customer, who kept on insisting that he had left his hat in her care. "Sir!"

she said with great conviction. "I'm quite certain you were empty-headed when you arrived."

Whilst the former example would illustrate, how intended humour when communicated was received in all seriousness, the latter example would show, how a wrong choice of word would tend to communicate a totally different meaning. And whilst with the former the fault would lie with the receiver, with the latter the fault would be the communicator's.

The communication illusion

In the manner, such as illustrated above, communication at times tends to create a communication illusion. This is so, because it often happens that the communicator believes he is communicating effectively. The receiver believes he is receiving effectively. As neither troubles to clarify further, the two play at cross purposes, and the result can be a souring of human relations.

The communication illusion does not arise between man and man alone. Often it occurs between man, man and object. Which means, that two people can react to the same object in totally different ways. The moon, for example, might be a symbol of romance to one man. To another, it might be just a cold, heavenly body.

A highly imaginative rendition of such communication illusion is given by Mark Twain in his story, *A Connecticut Yankee at King Arthur's Court*. The Yan-

kee, the 'I' in the story, and the young girl, Sandy, are approaching a castle where, as the story has it, forty-five princesses are being held prisoner by three ogres. On sight of the castle Sandy speaks:—

"The castle! The castle! Lo, where it looms!"
What a welcome disappointment I experienced!
I said: "Castle? It is nothing but a pigsty; a pigsty with a wattled fence around it."

She looked surprised and distressed. The animation faded out of her face; and during many moments she was lost in thought and silent. Then:

"It was not enchanted aforetime," she said in a musing fashion, as if to herself. "And how strange is this marvel, and how awful—that to the one perception it is enchanted; and yet to the perception of the other it is not enchanted, has suffered no change, but stands firm and stately still, girt with its moat and waving its banners in the blue air from its towers. And God shield us, how it pricks the heart to see again these captives, and the sorrow deepened in their sweet faces!..."

I saw my cue. The castle was enchanted to me, not to her. It would be wasting time to try to argue her out of her delusion, it couldn't be done; I must just humour it. So I said:

"This is a common case—the enchanting of a thing to one eye and leaving it in its proper form to another. You have heard of it before, Sandy, though you haven't happened to ex-

perience it. But no harm is done. In fact, it is lucky the way it is. If these ladies were hogs to everybody and to themselves, it would be necessary to break the enchantment, and that might be impossible if one failed to find out the particular process of the enchantment. And hazardous, too; for in attempting a disenchantment and without the true key, you are liable to err, and turn your hogs to dogs ... But here, by good luck, no one's eyes but mine are under the enchantment, and so it is of no consequence to dissolve it. These ladies remain ladies to you, and to themselves, and to everybody else; and at the same time they will suffer in no way enough for me, for I know how to treat them."

And so from the above it is seen, that what to Sandy's eyes is a castle, is nothing but a pigsty to the Yankee. Highly imaginative, as has been pointed out, but nevertheless illustrative of the point under discussion.

Communication by action, as compared to communication by word

Whilst communication by word can cause disharmony, as has been seen, unless such communication is effective, communication by action tends to be less troublesome. Actions, unlike words, speak for themselves in a more positive way. Unlike words, there are no double standards where actions are concerned, unless of course, the intention is hypocrisy.

But as this book is not intended to serve the potential Judas, for the purpose of our study, a smile, for instance, would be considered as communicating pleasure—a frown, displeasure—a sock across the jaw, ultimate displeasure, and so on.

Since it follows, that communication by word requires greater skill than communication by action, greater emphasis must necessarily be placed on this aspect in this book. However, as the very aspect of communication involves three elements, it is necessary to examine effective communication in the light of all three.

The three elements

The three elements of communication, as we have seen, are supplied by the human and the abstract. While the human accounts for two—viz., the communicator, or giver and the receiver—the abstract accounts for the third, viz., the message, or idea, which is communicated. And as for perfection in any line, skill is required all the way, so for effective communication skill must be present in all three elements.

Hence it follows, that for effective communication, there must be an effective communicator, an effective message or idea, and an effective receiver. How all three may be achieved, are dealt with individually in the next three chapters.

TO BE AN EFFECTIVE COMMUNICATOR

(Human relations and society)

Since effective communication is essential in human relations, in order to be an effective communicator, it is necessary to analyse the requirements of human relations. And since communication has been around since the time man came into being, it follows that human relations have been around since the same time, as well.

(The necessity for human relations arises out of the requirements of society. In general, man has all along, and still requires, from his fellowmen goodwill, acceptance and recognition. In particular, his requirements have depended, and still depend, on relationships. Parents, for example, have always required, and still require, from their children obedience and respect. Children, in turn, require from their parents understanding and security. A husband seeks loyalty from his wife. A wife seeks protection from her husband. And the binding factor in such relationships is love.)

At the less intimate level, a businessman seeks business from his clients. A salesman seeks to sell to

the public. A manager looks for hard work and co-operation from his underlings, and so on.

On the requirements of society, Dr Edward J. Farrell goes a step further, to say:

"It is our mission to create an environment of understanding and compassion. We are to create the possibility of other people becoming present to themselves; we are to become a centre of communication, of community where we cease to be anonymous, where we recognise one another as brother and sister, loving one another not because we need him, but simply for himself. It is difficult to comprehend how totally we are called to create family and kinship, not just in terms of our immediate family, but in terms of every person."

On the importance of love for all human relations, Mahatma Gandhi says: "The love of one man is sufficient to compensate for the hatred of millions."

Human relations and the nature of man

The requirements of society, in terms of human relations, have never changed. They have never been a problem. But the problem has arisen due to the manner of fulfilment. Human nature being so diverse, the quality of love, understanding, obedience, respect, loyalty etc. varies from person to person. And so, for example, whilst a husband might expect a certain standard of, say, loyalty from his wife, the latter might not be in a position to respond with loyalty of the same standard.

What this points to, quite simply, is a difference in viewpoint. To be more explicit, a husband might perhaps consider it an act of disloyalty, if his wife speak to a certain other man. The wife, on the other hand, might consider such an act as being quite harmless, as having nothing to do with loyalty. The difference in viewpoint would, no doubt, result in misunderstanding i.e. cause friction in human relations.

The solution, of course, would be compromise—an amicable settlement. And compromise would be achieved through communication—from husband (communicator) to wife (receiver), the exchange of views on the subject being the message. And needless to add, that the element of success would depend on the effectiveness of such communication.

Similarly, diverse human nature affects all manner of human relationships, at all levels, either singly or collectively. Singly, meaning between one human and another. Collectively, meaning between one body of humans and another—like between business firm and business firm, between nation and nation. And the solution for all manner of friction is always compromise i.e. effective communication.

Since the nature of man has always been basically the same, the diversity of such nature has also always been limited by boundaries. This means that, through the ages, man has been subject to the same emotions of greed, pride, loyalty, selfishness, and so on. Modern man has not produced any new emotions, nor has the intensity of existing emotions increased or diminished with time. Which means, that

the most selfish man of today is no more selfish than the most selfish man of yesterday.

And where the diversity of human nature—which, in other words, means the distribution of such emotion—is concerned, since such diversity is limited, it follows that, if there lives a man today who combines greed and pride in a certain proportion, we can be sure there has lived such a man yesterday.

In a nutshell, the above indicates that the cause of friction in human relations, like the requirements of society, also remains static. The friction in human relationships has always been there. From the start, it has been the cause of things like wars, intrigue, divorce, and so on. It is the same problems of yesterday, only dressed differently today. War today, for example, would provide for the use of nuclear weapons. Yesterday's war called for the use of muskets, and cannons, and swords, and so on. And whilst today's wars can be fought from a distance, yesterday's wars called for more personal contact on the battle-front.

Environment, the culprit

Thus the question now arises, since all factors remain static, how is it that the communication gap between man and man is wider today, than it has ever been?

The answer lies in environment—an environment created by the material. Man is affected by his environment, by material things, and it is this that

makes him more or less sensitive to his fellow humans.

A small example, would be the complaint of so many families living in Western society today, viz. that the advent of TV has caused a breakdown in family communication. Parents and children, husband and wife are so busy watching the 'goggle box', they have little time to talk, to communicate, as they once used to do. So they tend to grow apart.

In the same way, war can be blamed too for man growing apart from his fellowmen. Previously, when soldier met soldier on the battlefield, when soldier killed soldier on the battlefield, such direct confrontation provided opportunity for realisation of the futility of war, of man killing man. But today, the man who launches the nuclear weapon of war from thousands of miles away is hardly aware of the havoc he causes.

Since environment is to blame for the breakdown in human relations, the solution would now lie in re-establishing human relations, in relation to today's environment. But before this may be attempted, it is necessary to analyse man's basic problems in regard to communication. How is it that man finds it difficult to communicate? What are the factors that prevent man from being an effective communicator?

The emotional screen—man's shield from his fellowmen

Man has always had difficulty in communicating with his fellowmen. This is due to factors present in his very nature which tend to act as stumbling

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blocks to communication. Factors such as sensitivity, shyness, fear, a reluctance to accept criticism, a feeling of guilt for having done wrong, perhaps—all play their part. As a result, man is ever conscious of what his fellowmen will think or say about him.

Thus, it has been easier for man to build an emotional screen to hide behind—an emotional screen which protects him from his fellowmen. While he communicates what he thinks is good or pleasant—things which will earn him respect and praise, for man loves respect and praise—he tends to hide behind this screen what is painful or unpleasant.

Such truth is borne out in every day human behaviour. It explains, for example, why a child has a tendency to conceal a bad school report from his parents, while a good report he does not hesitate to display. It explains the reluctance of a wife, perhaps, to communicate to her husband that she has overspent on the monthly family budget. It explains why at times a girl finds it difficult to tell her fiancée that she does not love him any more, and so cannot marry him. And in like manner it accounts for almost every instance where man finds it difficult to communicate.

The solution, of course, would lie in communication—effective communication. How much better if the child, in the first example given above, could bravely reveal his unfavourable school report i.e. overcome his fear of receiving a scolding from his parents! How much better, if the parents could

overcome their anger, and instead of delivering a scolding, gently reason with the child on the need to improve!

In the second instance, how much better if the wife could overcome her reluctance to accept criticism from her husband and frankly confess her blunder of overspending! How much better, if the husband could overcome his irritation, and deliver a gentle lecture on the need for economy! And how much better if the girl, in the third instance, could overcome her sensitivity and frankly confess her change of heart! How much better, if the fiancee could overcome his emotions, and accept the girl's decision with cool understanding!

In short, the solution would lie in the dropping of emotional barriers. Hence the removal of the emotional screen is the remedy for such emotional screen. No doubt, this is easier said than done. However, it must be stressed here, that no hard and fast guidelines can be given for the removal of such emotional screen.

Removal would depend on self, on the determination of the individual to get rid of such impediment. And removal would be aided by the realisation that human weakness is present in every human—in some less, in some more. Thus the man who is afraid of what his neighbour might say concerning his one weakness, should appreciate that, perhaps, his neighbour has ten such weaknesses. Which means that man should realise he is not unique. His neighbour, perhaps, cannot afford to point a finger at him.

Man's emotional screen and today's environment

The rapidly changing environment of today's living has tended to expand man's emotional screen—this, in spite of the rapid strides that have been made in communication. Countries and races are more closely linked today by the tools of modern communication. Man knows more today about his fellowmen, living thousands of miles away, than he has ever known before. Cultural and trade relations are established between country and country, through cultural and trade delegations. Heads of government meet heads of government more easily. The tourist traffic of the common man is freer and more rapid today than it has ever been. Yet in spite of all this the problem is there. Man feels more isolated. Man finds he is unable to communicate with his fellowmen.

And the reason for this is, quite simply, that whilst man has expanded his environment rapidly, he has not expanded his mind proportionately to accept such environment. Which means, that whilst man acts 'modern', he still basically thinks 'old-fashioned'.

Thus the new order of society, today's ideas of culture etc. have all produced further stumbling blocks to communication. With the result, that man's emotional screen has expanded to take care of the increase.

In this connection, Walter Lippmann writes, "We are unsettled to the roots of our being. There isn't a human relation, whether of parent and child,

husband and wife, worker and employer, that doesn't move in a strange situation. We are not used to a complicated civilisation, we don't know how to behave when personal contact and external authority have disappeared. There are no precedents to guide us, no wisdom that wasn't made for a simpler age. We have changed our environment more quickly than we know how to change ourselves."

Today's situation tends to remind us of the Biblical situation arising out of the construction of the Tower of Babel. Whilst this tower represented the highest feat in technology of that time, intended to be a symbol of the unity of mankind, it was considered by God to be all wrong. Because man was going about linking himself with man the incorrect way. He was using brick and mortar to perform a job which could only be achieved in the spirit, by a linking of hearts. And so God gave man diversity of language and scattered man throughout the earth, with the idea of helping him to find the right way to communicate.

The truth of what Walter Lippmann says is apparent. It is evident in today's concepts e.g. in women's liberation. Whilst women spout about liberation—about being independent of the male—they continue to fall in love and marry. Thus, whilst environment dictates liberation, mentally woman is basically not liberated. And the result is dilemma, causing a stumbling block in communication. One woman might be afraid to express to

another what she truly feels in such matter, for fear of being declared a fuddy-duddy, perhaps.

Again, today's permissive society declares 'living together', without bonds, as the remedy for the problems that marriage brings. But does the answer lie in 'living together?' Of that there is doubt, in the evidence of the uncertainty of such relationship. Unhappiness and jealousy have often given rise to drug taking in such relationship. And quite often, marriage has been the answer to the problems arising out of 'living together.' Another cause for dilemma. Another stumbling block in human relations. For how can a man call for loyalty from a woman, to whom he is ostensibly not bound? How can a woman expect fidelity, when there are no ties?

In this way failure to communicate has resulted in an imprisonment of the human personality. Today psychologists talk of "Encapsulated People." Encapsulated people may be high in achievement, but they are low in communication and in loving ability.

At times the very anxiety to succeed often sets up inhibitions which doom all efforts to failure. At times, too, a sense of superiority also prevents one from being an effective communicator. And regards the last mentioned, the best advice that can be given, is to carry a certain amount of humility to communication. For as Benjamin Franklin says, "To be humble to superiors is duty, to equals courtesy, to inferiors nobleness."

Build a bridge to others

Conclusion

Each one of us is in continuous communication with whatever surrounds us. As Edward J. Farrell says, "Each one of us creates vibrations in one another. Each one of us creates distances or closeness by a word, sometimes even without a word; by directing or opening up ourselves, we open to another person. If one sincerely admires someone, they will mysteriously begin to open themselves. We have so much unlimited potential which we have not even begun to use."

John Roebling, a brilliant German engineer, had visions of building a special type of bridge. The bridge of his dreams was to be suspended from cables, slung from towers on opposite banks of an expanse of water. Most people were skeptical about his success in this venture. They contended that the cables would snap. But John Roebling's cable was to be different. Instead of a solid steel cable, the cable he had in mind was to be made of hundreds of steel wires all welded together. This cable would be flexible, to withstand both wind and vibration. Before he died, Roebling saw his dream come true. This was the famous Brooklyn Bridge in the USA.

(Suspension bridges of the like are needed in human relationships. Each personal friendly trait, act of courtesy and kindness is a link in the mighty cable of understanding and cooperation, that is needed between persons, between races and between countries.)

In the words of Pope Paul VI, each one of us has

a chance to build better human relationships. The Pope writes:—

“The awareness of a universal brotherhood is developing in our world, at least in principle.

“Whoever works to educate the rising generations in the conviction that every man is our brother is building from the foundation the edifice of peace.

“Whoever implants in public opinion the sentiment of human brotherhood, without any limits, is preparing better days for the world.

“Whoever conceives of the protection of political interests as a logical and organic necessity of social life, without the incitement of hate and combat among men, is opening to human society the ever effective advancement of the common good.

“Whoever helps in discovering in every man—beyond his physical, ethical, ethnic and racial characteristics—the existence of a being equal to his own, is transforming the earth from an epicentre of division, antagonism, treachery and revenge into a field of vital work for civil collaboration.”

Be “simpatico”

It is difficult to define the exact meaning of the Italian adjective ‘simpatico’. It means a lot of little things that make human relationships enjoyable. It implies a mixture of sympathy and sensitivity and understanding.

There are people who by their indifferent manner inhibit our ability to express ourselves. Others,

by their grace, attentiveness and sympathy, help us to express ourselves with an uncommon ease.

Sympathy means becoming emotionally involved. It means affinity, association or relationship, so that whatever affects the communicator similarly affects the receiver.

In *Where Angels Fear to Tread*, one of the best novels by E.M. Forster, a novel of broken ties between husband and wife for want of communication, Spiridone asks Gino about his wife, about her communication abilities.

"Tell me," said Spiridone, "forgot to ask—is she young?"

"Thirty-three."

"Ah, well, we cannot have everything."

"But you would be surprised. Had she told me, twenty-eight, I should not have believed her."

"Is she simpatica?"

Gino dabbed at the sugar and said after a silence, "Sufficiently so."

"It is the most important thing."

"She is rich, she is generous, she is affable, she addresses her inferiors without haughtiness."

There was another silence. "It is not sufficient," said the other, "One does not define it thus." He lowered his voice to a whisper. "Last month a German was smuggling cigars. The custom-house was dark. Yet I refused, because I did not like him. The gifts of such men do not bring happiness. *Non era simpatico*. He paid for every one and the fine for deception besides."

"Do you gain much beyond your pay?" asked Gino diverted for an instant.

"I do not accept small sums now. It is not worth the risk But listen, my Gino, for I am older than you and more full of experience. The person who understands us at first sight, who never irritates us, who never bores, to whom we can pour forth every thought and wish, not only in speech but in silence—that is what I mean by *simpatico*."

"There are such men, I know," said Gino, "and I have heard it said of children. But where will you find such a woman?" "That is true. Here you are wiser than I."

And so there we have it—Spiridone's definition of 'simpatico'—that element of sympathy that is expressed not only by words, but by silence, as well. Silence which would call for a mixture of sensitivity and understanding.

Human relationships are built from the inside. It is the humaneness the communicator puts into his communication that brings the most effective response. There is no substitute for courtesy, respect and mutual understanding.

Courtesy is refraining from doing things that irritate others. Courtesy will prevent our launching into a tiresome monologue when someone makes a casual remark about health, weather, or any other of the social small-talk topics.

Courtesy will prompt us to arrive on time when we have arranged to meet someone or to pay a call.

Courtesy will see that we do not pick out special cronies at special gatherings, excluding all others.

Courtesy will lead us to treat every person with such consideration that his memory of us will be pleasant.

Courtesy is most effective when by custom and long habit it has become subconscious. (*The Royal Bank of Canada Monthly.*)

Be well informed

There never has been, and there never will be a more successful communicator than a person who has earned the reputation of knowing what he is talking about. How can one communicate a message when one does not know one's subject? How can one communicate a fact, when such fact has not been verified?

To quote an example of the latter:

"Did you get those letterheads from the printer?" asked the employer to his clerk.

"Yes, sir!" answered the clerk. "Three thousand of them."

"Did you count them?" asked the employer.

"No, sir," admitted the clerk. "But it says so on the box."

"Well, I guess I can't use you around here," said the employer. "I don't want a man who takes things for granted."

And with that the clerk was fired.

It is information and knowledge that create efficient communication. Information and knowledge lend authenticity to communication. They establish confidence, trust and belief in the communicator.

King Louis XIV in this respect says, "He who is ill-informed cannot but reason badly."

King Solomon, even today, is considered one of the wisest of men, not only for his practical wisdom, but also for the wealth of information and knowledge he acquired in his lifetime. King Solomon's communications were always and still are listened to. This is because he knew what he was talking about. He was able to speak with authority, having acquired considerable information and knowledge.

Be a good conversationalist

And lastly, the most important requirement of being effective communicator: the art of conversation. Conversation is an important element in man's personality. For conversation in itself is communication and relationship. Man is most often judged by the way he speaks and how he speaks. A good conversationalist earns popularity, real friendship and the sympathy of his listener.

"A single conversation," says an old proverb, "across the table with a wise man is worth a month's study of books."

"Good talk is like a good scenery," says essayist Randolph S. Bourne, "continuous, yet constantly vary-

ing and full of the charm of novelty and surprise."

No listener will ever be bored if a conversation is good, no matter how trivial the message being conveyed. No reader will ever get bored with finely written conversation.

Charles Dickens has demonstrated this in many of his novels. His characters speak so well, that it does not matter that what they say is trivial. The following passage from *Pickwick Papers* would tend to illustrate this.

"My wife, sir—Mrs Leo Hunter—is proud to number among her acquaintance all those who have rendered themselves celebrated by their works and talents. Permit me, sir, to place in a conspicuous part of the list the name of Mr Pickwick, and his brother members of the club that derives its name from him."

"I shall be extremely happy to make the acquaintance of such a lady, sir," replied Mr Pickwick.

"You shall make it, sir," replied the grave man. "Tomorrow morning, sir, we give a public breakfast—a *fete-champetre*—to a great number of those who have rendered themselves celebrated by their works and talents. Permit Mrs Leo Hunter, sir, to have the gratification of seeing you at the Den."

"With great pleasure," replied Mr Pickwick.

"Mrs Leo Hunter has many of these breakfasts, sir," resumed the new acquaintance—"feasts of reason, sir, and flows of soul", as somebody who wrote a sonnet to Mrs Leo Hunter on her breakfasts, feelingly originally observed."

"Was he celebrated for his works and talents?" inquired Mr Pickwick.

"He was, sir," replied the grave man, "all Mrs Leo Hunter's acquaintances are; it is her ambition, sir, to have no other acquaintance."

"It is a very noble ambition," said Mr Pickwick.

"You have a gentleman in your train, who has produced some beautiful little poems, I think, sir."

"My friend Mr Snodgrass has a great taste for poetry," replied Mr Pickwick.

"So has Mrs Leo Hunter, sir. She dotes on poetry, sir. She adores it; I may say that her whole soul and mind are wound up, and entwined with it. She has produced some delightful pieces herself, sir. You may have met with her 'Ode to an Expiring Frog,' sir."

"I don't think I have," said Mr Pickwick.

"You astonish me, sir," said Mr Leo Hunter. "It created an immense sensation. It was signed with an 'L' and eight stars, and appeared originally in a Lady's Magazine. It commenced:

Can I view thee panting, lying
On thy stomach without sighing;
Can I unmoved see thee dying

On a log
Expiring frog!

"Beautiful," said Mr Pickwick.

"Fine," said Mr Leo Hunter.

"Very," said Mr Pickwick.

"The next verse is still more touching. Shall I repeat it?"

"If you please," said Mr Pickwick.

"It runs thus," said the grave man still more gravely.

Say have friends in shape of boys
With wild halloo and brutal noise
Hunted thee from marshy joys

With a dog
Expiring frog.

"Finely expressed," said Mr Pickwick.

"All point, sir," said Mr Leo Hunter, "but you shall hear Mrs Leo Hunter repeat it. *She* can do justice to it, sir. She will repeat it, in character, tomorrow morning."

"In character!"

"As Minerva. But I forgot—it's a fancy-dress breakfast."

The above conversation, extolling the virtues of Mrs Leo Hunter, could have been completed in a few sentences, but because it is so well spoken it does not tend to drag.

A fault to avoid in good conversation, however, is a tendency towards exaggeration. To emphasise a point too strongly, to add colour to an object or situation in order to promote it, tends to have the reverse effect. For it would soon be discovered that what is being conveyed falls far short of reality. And the result would be a loss of confidence in the communicator. This is why John Heron warns, "Exaggeration, which is either a form of ignorance or dishonesty, weakens what we say and destroys confidence in our opinions."

Grenville Kleiser gives some helpful hints for improving one's conversation:

"Learn when to speak and when to be silent; how to curb your natural impatience when you are confronted by stupidity and intolerance; how to check your desire to correct others; how to command your thoughts and feelings in all circumstances.

"Enunciate your words distinctly and accurately. Cultivate a pleasant quality of voice.

"Be simple, direct and sincere.

"Frequently replenish your lungs. Open your mouth well. Avoid loud talking. Favour the low keys of your voice.

"Correct any faults or defects in your speech. Speak deliberately. Use the best language at your command.

"Cultivate honesty in your expression. Take the first word that comes to your mind, because usually that is the word that will best express your meaning.

"At the moment of speaking do not try to dress up your thought in fine language."

And in conclusion, check yourself on the following points. If you make a fairly good score, you are well on the way to being a good conversationalist, and on the high road to becoming an effective communicator.

- 1 Is your voice pleasant?
- 2 Do you speak mostly of yourself?
- 3 Do you think and reflect before speaking?
- 4 Do you jump from topic to topic?
- 5 Do you know how to disagree without being disagreeable?
- 6 Do you look at people while you talk?
- 7 Do you speak to the point, avoiding dull details?

- 8 Do you shun repetition of the same joke, of the same topic, and of the same arguments?
- 9 Are you constantly alluding to your personal problems?
- 10 Can you laugh at yourself and accept criticism?
- 11 Do you read and increase your knowledge to make your conversation lively?
- 12 Do you believe that a little praise sometimes helps?

THE EFFECTIVE MESSAGE

Not only words, but feelings

It has been said that only a good man can be an effective communicator. This is true, because goodness implies honesty; and honesty when applied to communication becomes sincerity. The effective message depends more on what is conveyed, than upon how it is expressed. Feelings, therefore, and not words contribute largely to the effectiveness of a message.

This is so because those same factors present in the nature of man, which act as stumbling blocks to communication, act too in deciphering the sincerity of a message. Man, due to his inherent sensitivity, is quick to detect hypocrisy, falsehood, coldness, and the like, in both speech and action. Hence, for a message to be effective, it is of prime importance that it be directed from heart to heart, and not just from mouth to ear.

In this regard, speaking in the modern context, Dr. Harry A. Bullis says: "Much attention is being given to the problem of communications in experiments, discussions, and surveys, not only by industry

but also in our colleges and universities. It seems to me that too much time and effort are directed to the *how* and too little to the *what*. Method or the 'how' of communicating, seems to me to be the much lesser part of the problem. If we decide on what to communicate, deciding on the method becomes relatively simple. The problem of 'what' in communication should receive first consideration."

Romano Guardini puts it more simply: "Only love gives meaning to speech; without love it is empty."

While George Elliot expresses the same sentiment in a negative fashion. He says: "Blessed is the man who having nothing to say, abstains from giving wordy evidence of the fact." Which means, that if there is a lack of sincerity, words will betray this fact.

Ancient history mentions an Athenian statesman named Phocion, who was elected forty-five times as one of the chief ten officers of the state. Because, as it is said: "Phocion was neither a great statesman nor a brilliant general; but he was a man of incorruptible honesty and downright commonsense and bluntness of speech." And so it was sincerity mainly that kept Phocion in his job.

Thus the effective message does not depend on knowledge alone, but on feelings, as well—feelings more so, as has been stressed above.

**Not only words, but words backed by
knowledge and background**

Since the 'what' is established above, the 'how' is the next point to be considered. As we know, that 'how' part of the effective message is made up of words, in some cases action. But as has been pointed out earlier, action is not so troublesome, more attention will be directed here at the 'how' by words.

The 'how' by words to be effective must be backed by knowledge. That is in order to communicate a message, make a point, establish confidence in what is said, it is necessary to know what one is talking about. And knowledge would depend not only on learning but on experience; and experience would come from family background, knowledge of persons and situations, travel, and so on—in short, all the factors that have helped to shape one's own life.

The teachings of Jesus Christ are a typical example of how background and experience are reflected in a message. He used the earth and everyday life around Him as His settings and for His characters. Beverly Welton points this out when he says, "When Christ spoke of the kingdom of God, He did not use definitions like

the ground of all being,
the transcendent one, or

omniscient originator and ruler of the universe. Instead he spoke of the religious truth with terms like

a sower
a mustard seed
a pearl of great price
a father who received his son who had deliberately left his house,
a woman who had lost a coin
a shepherd who sought a lost sheep
a fisherman casting his net into the sea
yeast
good seed
hidden treasure.

He used words like: 'Spirit, bread of life, light of the world, door for the sheep.'

Jesus Christ's teachings are reflected in His own life style, which means, His message was not only communicated by words, but by His own style of living—his day-to-day actions. His humility, understanding, mercy and compassion, His love of humanity are all reflected, not only in His verbal teachings, but in His own behaviour. And He has also given very definite rules in this regard. He has said, "You are the light of the world. A city built on a hilltop, cannot be hidden. No one lights a lamp to put it under a tub; they put it in the lamp-stand where it shines for everyone in the house. In the same way your light must shine in the sight of men, so that seeing your good works, they may give praise to your Father in heaven."

Even concerning speech, He has been very definite. He has said, "And when you talk, all you need say is 'Yes' if you mean yes; 'No' if you mean no; anything more than this comes from the evil one" (Mt 5). Which means, quite simply, sincerity.

Your words reveal you

Since feelings and knowledge back the effective message, the next point to be considered would be the message itself—the message by words. Words in themselves are revealing. They are a gauge of character. For after all, your talk is you, i.e. your feelings, your attitudes, your likes and dislikes are all reflected in what you say. And this reflection of the speaker is either direct or implied.

For example, the man who says: "I am always unpunctual," communicates directly a human weakness. But consider, for example, the following:

Two commuters met one day on the evening train coming home from work. During their conversation, one stated that he never failed to miss the eight o'clock morning train to work. The other confessed that he always failed to catch it.

Thus, though neither spoke directly or indirectly, or through implication, one communicated his punctuality, while the other confessed his weakness of unpunctuality.

Again, two men went to a bar and ordered a bottle of beer each. After each one's glass had been filled, while one stated that his bottle was half empty now, the other stated that his was half full.

Here the first man indirectly communicates his inclination towards pessimism, i.e. looking on what is lost and not at what is still there, which means looking on the dark side. The second man communicates optimism.

Thus words are the auditory evidence that represent the mind of a person. It is with this in mind that Dr Orison Swett Marden says: "Every deed we perform has a tongue in it which betrays its origin and prophesies our future. Every act is a guide board that tells the world which way we have gone along. The light we give betrays the oil we use. What we think, that we express and become. Nor does it take the whole of a man to tell his whole history. As each ray of light reveals every element that enters into the sun's composition, so a single original thought or spontaneous act gathers up into itself all the characteristics of that man, and gives us his whole life in epitome. Each thought intersects every previous thought of his life, and gives us a cross-section of the whole man.

"The minutest part of his individuality, under the microscope of a dissecting mind, would reproduce the whole man."

Dr. Bernard J. Coake goes further to speak about words and their importance in human relations. He says:

"Because it is the means of personal communication between men, the word is an *instrument of self-giving*. One human who wishes to make friends with another begins the process of giving himself by speaking. As the friendship deepens, the verbal communication increases and the words spoken (by speech or gesture) become increasingly meaningful. To someone who is nothing more than a chance acquaintance we speak very little of ourselves; to a dear friend our words

can often carry a great deal of our own self-awareness.

"Because words carry the person, because they are such a privileged means of giving the self to another, words are our instrument for achieving union with others. Without language of some kind, we would remain completely isolated from one another, unable to enter into any kind of relationship. Human community is based upon communication; words make society possible. It is quite obvious that words cannot achieve this unification of men in society unless they be truly meaningful words. People must be willing to speak themselves in their words, if there is to be that sharing of ideas and objectives which lies at the heart of any society."

Your words have power

Since words can convey and reveal so much, it follows that words have power. And words have power not only to the bad but to the good as well. Good words have therapeutic value. Tactful and conscientious words, for instance, lead to greater understanding. Cheerful words can give a new lease of life to a frustrated and depressed person. And who can truly estimate the power of the words when used in song or poetry! But their power can be imagined, when the words of a love song bring romance to the heart, or the words of a poem bring tears to the eyes.

As Beth Brown writes: "Each word can bring wealth, health, peace, love, happiness, harmony—

any of the many things you need to make your life complete.

"It can also bring you poverty, illness, war, hate, unhappiness, discord—any of the many things you would like to eliminate from your life.

"Your word is your wand. One wave in the air and your message goes out into the atmosphere or ether, returning with fulfilment in its wake. However, this may be either positive, or negative. It all depends on you."

Sigmund Freud, the originator of psychoanalysis at the school of Vienna, understood clearly the value of wise and intelligent words when he wrote: "Words have a magic power. They can bring either the greatest happiness or the deepest despair; they can transfer knowledge from teacher to students; words enable the orator to sway his audience and dictate his decisions. Words are capable of arousing the strongest emotions and prompting all men's actions."

Hence it need not be stressed, because it is already clear, that extreme care should be exercised in the use of words—the choice of words—and to whom such words are directed at. For as regards the last, it has already been shown much earlier, that it is useless for instance, communicating humour to someone who does not understand humour, and so on.

When to speak

Since words are the means of communication, they should be used only when there is a message to be conveyed. But as we know, there are people who just talk for the sake of talking. i.e. their words have no meaning, no effective message to convey. In fact, at times such message is like 'rotten wood', and tends to do more harm than good.

Concerning such people Jesus Christ is rather explicit. He says: "A sound tree produces good fruit, but a rotten tree bad fruit. A sound tree cannot bear bad fruit, nor a rotten tree bear good fruit" (Mt 7).

The effective message and human values

What Christ means is, that the effective message depends on the communicator, on a well-balanced personality. That is why in the opening sentence of this chapter it has been stated, that only a good man is an effective communicator.

A good communicator has a worthwhile message to put across. Man's brain functions on his concept of human values. His freedom to reason provides him with the ability to think and act, good or bad. Thus the message he conveys is based on human values.

This means that qualities of fickleness, egoism, pessimism, hatred, jealousy, envy, prejudice can all play their part and limit the effectiveness of a message.

Thus they are not helpful in bettering human relations. In fact they tend to make them worse.

So in order to communicate an effective message it is necessary to have a correct sense of values. As the message comes from within, within lies the fountain of goodness—the inner self to be developed. However, the pressures of modern life make it difficult to give much thought to developing the inner self. But the ability is there, waiting to be cultivated. A stern course in self-discipline, a rearrangement of character would help improve communication and human relations.

As we live, so we communicate

We speak, talk, communicate, have efficient good human relationships on the basis of what we are and how we live.

If we live with criticism, we learn to condemn.

If we live with hostility, we learn to fight.

If we live with fear, we learn to be apprehensive.

If we live with pity, we learn to feel sorry for ourselves.

If we live with ridicule, we learn to be shy.

If we live with jealousy, we learn to feel guilty.

If we live with encouragement, we learn to be confident.

If we live with tolerance, we learn to be patient.

If we live with praise, we learn to be appreciative.

If we live with approval, we learn to be real.

If we live with acceptance, we learn to love.

If we live with recognition, we learn that it is good to have a goal.

If we live with honesty and fairness, we learn what truth and justice are.

If we live with friendship, we learn that the world is a nice place to live in.

If we live with serenity, our companions will live with peace of mind.

If we live in true community fashion, that will be a sample of what heaven is like.

In short it means that attitudes dictate human values, which in turn dictate our message.

Direct your message with the other person in mind

We spend up to 90 per cent of our working hours in some sort of communication. This takes all forms, e.g., between husbands and wives, parents and children, between pupils and teachers, between employers and employees, and so on.

Communication includes everything—from simple orders to domestic servants, to making statements before the big boss. From jotting down telephone messages to writing lengthy reports.

Good communication brings many good things in its wake. Good communication in home or office makes life at home or office smoother and more efficient. And such good results can only be achieved if message is clear and understandable, so that whoever receives it may be guided by its light.

Elmer Wheeler, the popular writer who has guided thousands of men and women to success, says, "The art of making people want us around is not too complicated. It often is nothing more than getting down 'off your high horse' and acting human. Don't try to show other people how perfect you are, they will see your good points without your pointing them out to them continually."

If you have the right ideas about society and men, you will be putting your relations with them on a sincere basis. Make it a point to regard human society as a spiritual entity—one in which men communicate knowledge to each other in the light of truth—one in which men can enjoy their rights and fulfil their duties and are inspired to strive for the good of the spirit.

"Society should enable men to share in and enjoy every legitimate expression of beauty. It should encourage them constantly to pass on to others all that is best in themselves, while they strive to make their own the spiritual achievements of others" (PT 36).

Accepting that every single person is important and is a child of God, is the basic rule for getting along harmoniously with others and for getting your message across.

Dr J.B. Rhine, professor at Duke University, says that when these truths are recognised and accepted they will change our dealings with each other for the better. In his book, *The Reach of the Mind*, he writes: "Our treatment of the people obviously depends on what we think they are, as does our treat-

ment of everything else. No other way would be intelligent. Our feelings for men depend on our ideas, our knowledge about them. The more we are led on the one hand to think of our fellowmen as deterministic physical systems—robots, machines, brains—the more heartlessly and selfishly we can allow ourselves to deal with them.

“On the other hand, the more we appreciate their mental life as something unique in nature, something more original and creative than the mere space-time-mass relations of matter, the more we are interested in them as individuals, and the more we tend to respect them and consider their viewpoints and feelings. Our interpersonal dealings are elevated to a level of mutual interest, of understanding, of fellowship.”

In short, communicate your message, bearing in mind the following points:

- 1 Your message must be personal, making the other person, your listener, feel important.
- 2 It must be adapted to your listener.
- 3 You must determine, mainly in business, specifically to whom it is addressed.
- 4 It must be clear, to the point, and without ambiguity.
- 5 It must be courteous, unselfish, and friendly.

Have an open mind

For successful communication, an important aspect is to talk about the things that interest others, not about those that are of interest to us alone. We

often fail to put our message across, because we refuse to give ear to a different viewpoint, a second belief, and so on. An open mind and an unselfish attitude are the keys to successful communication and to the environment in which such communication flourishes.

An example: Arthur Marx tells the story of his father who would rather cling to his viewpoint, at the risk of his life. He narrates: "Take the time back in 1927 when we were bringing mother, the new baby Miriam and a nurse home from the hospital. Father was driving his prized Lincoln, and he stalled it on a railroad crossing. At that moment we heard the familiar tooting of an approaching train. 'The 3:02 is right on time,' remarked father, glancing at his watch."

'My baby!' screamed mother. 'Let's get out!'

'And leave a \$6000 car on the tracks? Not I!' said father.

'Now if everybody will just keep calm, I'll get her started.'

But nobody kept calm and he couldn't get her started. The train came in view. Mother grabbed Miriam and hustled the rest of us out of the car. But father remained at his post, grimly trying the starter and, out of the corner of this eye, watching the train coming closer and closer.

Suddenly he leaned out of the window, 'Hey, Ruth,' he shouted, 'in case I get killed, the key to the vault is behind *The Works of Shakespeare* in my study.'

I often wonder what would have happened if the train hadn't been a local which had already started to slow down for the next station. It came to a grinding halt just 10 feet short of the Lincoln.

'Damn!' said father, as we piled back into the car. 'Now I have to find a new hiding place for the vault key!'

The above would tend to illustrate a closed mind, a communication of selfishness, with no attention given to the listeners, in a dangerous environment where human relations could have flourished. But instead caused a souring in human relations, no doubt.

Perhaps it would be more appropriate here to detail some of the negative attitudes, which would hamper the effectiveness of a message, in order to illustrate the point viz., the factors necessary for the effectiveness of a message.

- 1 Be indifferent to the interests and problems of others.
- 2 Talk about yourself. You are the one who counts.
- 3 Exhibit your superiority. People will quickly avoid you.
- 4 Criticise people and especially in front of others.
- 5 Don't smile at people. Don't be friendly towards others. It lowers your status and breeds familiarity.
- 6 Take all the credit.
- 7 Don't help people get ahead or build up their self-esteem.

Any one of the personality traits reflected in the above seven rules can damage human relationships.

Keep your mind clean

Just as the earth's atmosphere can be poisoned by nuclear fallout, so man's mind and human relations can be affected by psychological fallout from the media of communication.

Joel Nederhood says, "The swelling production of material in the movies, magazines, and television that is designed to stimulate crime, horror, undifferentiated lust, indicates that man's capacity to express real love and cooperation has been severely damaged. For those who are students of social psychology, the mountain of sex magazines and books found everywhere are exhibit one in the pathology of modern man, and they announce the presence of a social disease that is awesome."

Chemists tell us that a single grain of the substance called iodine will impart colour to seven thousand times its weight of water. It is so also with a man's mind. It does not take much to ruin the entire life and character of a man.

Alcohol, drugs and sex deprive people of their most precious possession: the mind. They play on subjective emotions which make thinking particularly difficult and the liberty of such thinking insecure.

Much has been said in the above connection and a few quotes to illustrate would suffice to conclude this chapter on the effective message.

"A clear mind is needed if we are to have a sane and useful relationship within our homes, marriages, our families, and at work. A clear mind is needed in order to make many of the complex decisions we must make in our daily living.

"Through the printed word, the film and the radio we are deliberately attacked by those who set out to discourage reason, to blur or distort reality rather than to express it, to convey feelings without ideas. We are being attacked also, if undeliberately, by an increasing wave of sentimental art, which though it has not, like propaganda, any bad intention, has in two ways a bad effect.

"First, if we absorb it constantly and uncritically, we also become sentimental; that is we have, both on the subjects we meet as audiences and readers, and by the spread of that habit of feeling on other subjects, vague, disconnected feelings, inaccurately related to real things.

"Secondly, because our emotions have become irresponsible, they can very easily be induced: we are easy prey for the advertiser and other types of propagandist, who will proceed to us for their own ends.

"Whatever the end, once the human process of idea-emotion-action, has been cut or tapped, we become mere automatic vehicles of feeling, whose consequent actions, even if they should happen to be right actions, are not our own. The compulsive power of the means of communication may be so great that the people may, especially if they are not educated in their techniques, be scarcely able to re-

cognise, control, or if necessary resist, the force which is operating upon them" (*M. Dominic*).

"Special duties bind all those readers, viewers or listeners who accept what mass media communicate by their own free and personal choice. For a choice of integrity demands that they should give full support to anything which encourages virtue, knowledge or art, and reject anything which could become a cause or occasion of spiritual harm to themselves or a danger through bad example to others. It demands too that they should avoid anything which would hinder good selections and promote bad ones at source—this being for the most part the result of financial support given to those who exploit mass media for commercial ends" (SC 9).

TO BE AN EFFECTIVE RECEIVER

Man's natural instinct, the barrier to effective receiving

As every communicator is influenced by his wealth of experience, so also is every listener affected by what he receives.

When a listener receives a message, he first identifies it by relating it to things already in his experience. He relates the message to his feelings and emotions. He compares the similarity of the message with his own ideas. Next he interprets the message and formulates a response. When the response is received by the speaker, the circle of communication is complete.

Communication is effective right away, if both communicator and receiver are influenced by the same things, i.e., if they come from the same social background, if they have a common language, pursue common goals, subscribe to common values. In short, if both communicator and receiver are completely in harmony.

However, such a case is rare, as no two people tend to be identically the same. No matter how close they may come to having similar ideas, human nature

dictates that there has to be some areas of disagreement. And so, in such case, two people would share different views on some such subject, with the result that a message concerning such subject would create different understanding in each. And also, this is because there exists in every man a natural instinct to resist what comes from another—an instinct which causes one to fail to understand what another is trying to say.

Carl Rogers, the famous psychologist, once suggested a little experiment to illustrate this point.

"The next time you get into an argument with your wife, or your friend, or with a small group of friends, just stop the discussion for a moment and for an experiment institute this rule, "Each person can speak up for himself only *after* he has first restated the ideas and feelings of the previous speaker accurately, and to that speaker's satisfaction.

"You see what this would mean. It would simply mean that before presenting your own point of view, it would be necessary for you to really achieve the other speaker's frame of reference—to understand his thoughts and feelings so well that you could summarise them for him. Sounds simple, doesn't it? But if you try it you will discover it is one of the most difficult things you have ever tried to do."

Watch body language

The first step in becoming an effective listener is to appreciate that the effective listener listens not only with his ears, but also with his eyes. Experience

teaches us that the spoken word cannot always be relied on. Out of the several thousand words in every language, the average educated person uses only 400 words in ordinary daily conversation. The most basic of these words has an average of almost three meanings each. Thus there is a chance, that a word can convey a meaning not intended by the speaker.

Hence words fail at times, and it is in such instances that the language of the body provides the clue, as to the correct meaning intended by the speaker. The language of the body takes the form of significant gestures—like a shrug, a smile, a nod—which accompany the spoken word. Body language is in constant use, along with the spoken word. Man cannot communicate without it. Experts tell us that the total impact of a message is only seven per cent verbal, thirty-eight per cent vocal, and fifty-five per cent body language.

Body language can reveal at times thoughts and feelings, even better than the spoken word. A person can still hide, disguise, and cloud his thoughts, even while using the spoken word; but he is betrayed by his body language, especially concerning feelings. We are familiar with the obvious emotional signs, and we can recognise them easily: blushing cheeks, sweaty palms, tapping fingers or feet, a slouched sitting position, the person tense and seated on the edge of his chair, conveying his nervousness or restlessness.

Sigmund Freud has written in this regard: "No mortal can keep a secret. If his lips are silent, he

chatters with his fingertips; betrayal oozes out of him at every pore."

In these modern times, police and other guardians of the law make use of the lie detector, which picks up discrepancies between the spoken word and the actual. If the subject speaks the truth there is no problem. But if the subject lies, the reaction of blood pressure, perspiration and heart rate indicate that the spoken word and body language are not in harmony.

Man can become insensitive to his own body language and its effects on the message he is sending out, but the listener can always catch on. The body is infallible and cannot lie. It can be immuned to fool self, but not others.

In his work, *The Psychology of Interpersonal Behaviour*, Michael Argyle writes that "within a given culture non-verbal acts have special meanings and the same gesture may have a quite different meaning in different cultures.

"Sticking out of the tongue means an apology in parts of China, the evil eye in parts of India, deference in Tibet, a rude sign in England, and imply means 'no' in the Marquesans. There are interesting variations in the significance of non-verbal noises—hissing in Japan signifies deference to social superiors, but not in Britain. Italians, Greeks and Jews make abundant use of gestures, and the styles of gestures used are quite distinctive. The same signals may be used in a different way; it has been found that Arabs sit or stand closer than Americans; touch each other more, face each other more directly, look each

other more in the eye and talk more loudly. Bodily contact is used much more in some other countries and takes very diverse forms—various kinds of embracing, stroking, buffeting, or kissing to greet people, various kinds of hand-holding or legentwining during encounters.”

And, of course, in the above regard, if dealing with a person of another race, it would be necessary to understand the meaning of gestures to such person. Or else our reading of body language would be quite incorrect.

However, effective listening and effective watching of body language does not come automatically or easily. Like all things, it comes through training and experience.

Don't only listen, but listen with empathy

“A willingness to listen so carefully that you can acutely paraphrase a speaker,” says Carl Rogers, “leads to improved communications, to greater acceptance of others and by others, and to attitudes which are more problem solving in nature. There is a decrease in defensiveness, in exaggerated statements, in evaluative and critical behaviour.”

What Carl Rogers means is that human relations require empathy for better understanding. Empathy is the happy process of putting one's feet in another's shoes, so to speak, in order to see how things look from *his* point of view. Empathy is trying to understand how the speaker feels and why, without becoming emotionally involved in his message.

Empathy means therefore sharing the feelings of the communicator, with detachment, whilst forgetting one's own reaction temporarily. Being detached, one can be more objective and think more clearly. Being detached enables one to respect the opinions of others, even though one might not agree with them.

Often we tend to listen without understanding, or perhaps even without hearing, because we are too involved with our own feelings or too busy planning perhaps what to say next. Where such personal interest is involved it is difficult for empathy to play a part. And how can one appreciate what is being conveyed if one is not giving such message one's full attention?

Thus to be an effective listener, it is not essential just to listen, but to listen with empathy, in order to achieve better human relations and better understanding. And a good home life, being the shaping ground for character, is the place where empathy is shown and cultivated. Empathy helps each member of a family to grow—from state to stage—in confidence, affection and understanding.

In this connection Paul Hinnebusch writes, "Home is where everyone is listened to. Husband and wife listen to each other with loving and perceptive hearts. On an adult level, they understand each other's needs, and appreciate each other's gifts and potentialities. By this mutual esteem and appreciation, they invite continuing growth from each other.

"Only if I love can I listen. For only if I love am I interested and concerned enough to listen attentive-



ly. If I do not listen, I do not really love. Only if I am lovingly interested in the other and concerned about him and attentive to him can I really hear and understand. Thus only love is capable of listening and understanding.

"To love is to go out of myself as the centre of interest, and to make the loved one the focus of attention. Only if he is the centre of interest and attention can I fully listen to him undistracted by self-interest, and hear what he is really saying. Love listens and understands, and through listening and understanding loves the other more.

"Loving listening is essential in all human relationships: in the family, in the community, in society at large."

Listen to more than just words

Many years ago Cardinal Suenens had a message on the art of listening that should not go unheeded. He said: "You have to listen, not just to what is said, but also to what is not said. Not many people can take in the meaning of an awkward silence, a half-uttered word, a word kept back.

"You have to listen, even when you know more, perhaps about the matter than the man who is speaking to you.

"You have to listen by raising to the highest possible level the value of what others have to contribute. Do you remember what Lavelle said? 'The greatest good we can do for others is not to give

them what we have, but to show them how much they have to give.'

"There are wonderful listeners who have the gift of getting others to talk, bringing out the best in them, making them surpass themselves by encouragement and expectation. Such listeners are rare, but history tells us that more than one writer found the best of his inspiration and power to write in the affection and comradeship of a wife eager for communion with her husband."

General George Marshall has a competent formula for listening. It goes:

- 1) Listen to the other person's story.
- 2) Listen to the other person's full story.
- 3) Listen to the other person's full story first.

Devote time to listening

According to the findings of research, only 25 per cent of what one hears gets through, and is understood. This means that we spend a great deal of time hearing, and a mere fraction of time understanding.

The most common "sin of the mind", according to John Ceardi, author of *Dialogue with an Audience*, "is the failure to pay enough attention."

Inability to pay attention can be embarrassing, and on the job, it can be costly. In a crisis, the capacity to listen may restore the will to live to those who have lost it.

An example: A man, whose son was drowned in a boat mishap, blamed himself for neglecting to take life savers along on that fatal cruise. His state of mind alienated him from his family and his work. It worked havoc with his appetite, sleep, and his ability to concentrate on his professional duties.

One night the man knocked on the door of one of his friends, and when admitted he poured out his story. The friend listened in complete silence.

Shortly before midnight the bereaved father reached for his hat, and thanked his friend for being a silent listener.

"I think I'll survive now," he said to his friend in parting. "If I had not talked to someone, I might have killed myself."

What the above conveys is, that there is consolation even in silence—in silent listening. And this sort of thing is quite common. It happens so often, not only in the home environment but in the office and elsewhere. It brings an essential truth to light: the way we listen can make a difference—all the difference, at times.

Psychology and psychiatry agree that "talking it out" can provide a favourable therapy. In time of deepening personal crisis, people hunger and thirst for some "kind soul" to whom they can unburden "their souls".

It is good psychology to have "ears" also for the distress that is unexpressed, or perhaps only half expressed. Successful parents are first of all good listeners, listening not only to their children's verbal calls of distress, but also to their unexpressed calls

for love, attention and recognition. Parents can expect obedience and respect from their children, only if they are lovingly attentive to them. The family that knows the all important art of listening is, therefore, on a stable footing, because human relations are close to their harmonious best.

Listening with warm fellow feeling requires patience and generosity. And it is not only a question of knowing *how* to listen, but knowing *when* to listen, as well. That is, it is necessary for the listener to realise when a situation calls for that sympathy of silence. And such need for silent listening would arise, when it is clear to the listener that no advice, no views can be exchanged in the matter. Except, of course, to listen to the person unburden his soul.

Mind the meaning of what is said

Being human causes each and everyone of us to make mistakes when we speak and write, at times. And the reaction to such mistakes should be good humour—that is, a realisation of the incorrect choice of word, with the reaction of laughing it off, instead of tending to misunderstand. This means that the listener must be sensitive and smart enough to substitute the correct word for the wrong word used, while taking in the message.

An example: A husband called on his doctor to report the condition of his wife, who was ill.

“Doctor!” he said. “My wife is decomposed.”

What he meant was ‘indisposed’, which luckily the

doctor realised, or perhaps he would have suggested the undertaker, as the right man for the job.

Again, a church bulletin read "Will all mothers planning to have babies in the service next Sunday, please inform the pastor in advance." While a headline in a local paper once announced: "Egg-Laying Contest won by Local Man."

Of course what is meant in the above two examples is quite clear, though the manner of expression is quaint. However, such speech contributes to humour in life, and should be treated as such. A listener's reaction should be—listen, substitute, and laugh.

Are you an effective listener?

How effective a listener are you? Ask yourself the following questions to find out:

Are you a good listener?

Do you feel in touch with other people?

When someone speaks to you, do you really pay attention to what he or she is saying?

Are you genuinely interested in two-way communication?

Do you cut in on others when they are talking?

Is your conversation an uninterrupted monologue?

Do you believe that openness and honesty are fundamental in human relations?

Do you accept the fact that everyone has shortcomings?

Do you realise that your anger, feeling of hostility

and resentment are harmful to intimate relationships?

Are you tactful? Tolerant?

Are you gossipy? Garrulous? Impulsive? Petty?

To cultivating listening skills

In conclusion, Professor R. McEniry gives sixteen instructions on how to become an effective listener. They are as follows:

1 *Stop talking.* You can't listen while you are talking.

2 *Empathise with the speaker.* Try to put yourself in the speaker's shoes so that you can see what he is trying to get at.

3 *Concentrate on what the speaker is saying.* Actively focus your attention on his words, his ideas and his feelings.

4 *Look at the person who is speaking.* Look at body language: his face, his mouth, his eyes, his hands. They are ways of communicating with you.

5 *Smile and nod appropriately.* But don't overdo it.

6 *Get the main points.* Concentrate on the speaker's main ideas and not on the illustrative material.

7 *Don't antagonise the speaker.* Adapt yourself to him.

8 *Leave your emotions behind.* Try to check your own worries and problems. If you are thinking about them, your listening effectiveness is decreased.

9 *React to ideas, not to persons.* Do not allow your own personal reactions to a person to influence

your interpretation of what he says. Even if you don't like the way he dresses or his mustache, the ideas presented may be good just the same.

10 *Avoid hasty judgments.* Wait until all the facts are said before drawing any conclusions.

11 *Ask questions.* It helps when you don't understand; when you want further clarification; when you want the speaker to like you; when you want to show you are listening.

12 *Evaluate facts and evidence.* As you listen, try to identify not only the significance of the facts and evidence, but also how they relate to the argument.

13 *Avoid jumping to assumptions.* This can get in the way of your listening and your ability to understand the other person.

14 *Recognise your own prejudice.* Try to be aware of your own feelings toward the speaker, the subject and the occasion and then allow for these pre-judgments.

15 *Identify the type of reasonings.* Frequently it is difficult to sort out good and faulty reasoning when you are listening. It is important that the listener should make every effort to learn to spot faulty reasoning when he hears it.

16 *Give accurate feedback.* This is usually done by paraphrasing, or reflecting on what you have just heard. It is a rather cumbersome procedure at first, but it becomes relatively easy and simple with practice.

GETTING ALONG WITH YOURSELF

Levels of communication

With the 'how to communicate' established, the next step would be the 'with whom'—that is 'with whom to communicate'. Communication can take place at three levels: communication with self, communication with another, communication with others i.e., a group of people. Concerning the last-mentioned, communication may take place from one to many, from many to one, or from many to many.

Of the three levels, communication with self is most important. For if one is not able to communicate with oneself effectively, it will not be possible to communicate effectively with others. Through self-communication we talk with ourselves, weigh values and actions, and reach decisions.

Dr Alvin H. Goesser, director of public relations, USA, stresses the importance of self-communication. He writes: "A fundamental factor in human relations is that the first and basic element of it is getting along with oneself. One can know all the principles that apply to the inter-relationship of people, and yet fail to make that relationship good.

One can learn all the traits that tend to make human relations satisfactory and effective, and yet not succeed, if one's relationship with oneself is not in good order. Getting along with others is in a large measure an extension of one's good relationship with oneself. It is a natural flow of one's peace, contentment, and attitude towards life and towards those with whom one associates. Poor human relations, on the other hand, are too frequently the symptoms of our own inward unrest, tensions and insecurity."

Communication with self, and inward journey

In her book, *Journey Inward, Journey Outward*, author E. O' Connor, points out the important truth, that within us dwells a person to be known and cherished. She says that there must be an inward journey before an outward journey can be attempted, with success. Such inward journey would be a journey of self-discovery, to get to know the person who lives within. For in order to make that outward journey, to communicate with others, it is necessary to know ourselves first.

The journey inward is achieved through meditation and reflection. More often than not, conflict between ourselves and others springs from conflict within ourselves. When we suffer from emotional conflict we tend to find fault with anyone, no matter whom we meet. That is, human relations tend to go wrong. That is, communication from one to many is not effective. And since the many

cannot be at fault, because everyone cannot be wrong, the fault must rest with self. Thus self is in need of correction, of adjustment, in need of peace of mind, before human relations can be put to right.

Meditation helps one to reflect, to ponder, to recollect, to discover the flaws or impediments that lie within. Meditation, therefore, points the way to getting rid of what is wrong. And the ability to meditate is available to everyone—to each and every one of us who has the pluck, the perseverance, and the sincerity to root out what is wrong and set our inner house in order.

Psychologist, Alexis Carrel, says: "We must first discover our own soul. Everyone can make this contact, no matter what his sorrow and weariness, no matter how imposing or modest his occupation. All that is needed is, for a few minutes morning or night, to silence the noise of the world, to retire into oneself, to recognise one's errors and to make one's plan of action. This is the time when those who know how to pray should do so."

It is in meditation that we can get rid of stress and tension. We can restore mental and physical vigour and elasticity of thought, in order to adjust our relations with others. As William Penn says, this adjustment must be such, as to enable us to:

Be reserved, but not sour;
grave, but not formal;
bold, but not rash;
humble, but not servile;
patient, not insensible,

N.H. 009

constant, not obstinate,
cheerful, not light
rather sweet than familiar;
familiar than intimate,
and intimate with very few,
and upon very good grounds.

Inward journey, the godly way

The inward journey into self-discovery is best accomplished with God's help. After all, God lives in man. God is light, love and life. A man without God is like a ship without a rudder. Without faith and communion with God, man's life is meaningless.

Pitt Van Dusen has to say in this regard: "Religion is the reaching out of one's whole being—mind, body, spirit, emotions, intuitions, will—for completion, for inner unity, for true relation with those about us, for right relation to the universe in which we live. Religion is life, a certain kind of life, life as it could and should be, a life of harmony within true adjustment without—life therefore in harmony with the life of God himself."

God's existence in man is best explained in terms of a bulb and electricity. As we know a fluorescent bulb is an evacuated glass tube containing a slight amount of mercury vapour. It is coated internally with phosphor, a substance which when struck by ultra-violet rays, emits visible light. When electricity is applied and flows through the tube, it lights up, comes alive and gives off a pleasant illumination.

Human life can be compared to such bulb. By himself man is nothing but a bulb—a shell of skin and bone, possessing a certain amount of colourless beauty, a material shape. But when God—the electricity—is applied to man, his soul, man comes alive. He glows with beauty and grace, and the light that he receives makes him shine with all the good qualities of kindness, charity, love, peace of mind, contentment and so much more. Thus it is only through God that man can find his true identity—can make his journey into self most rewarding.

As authors, J.W. Tombler and H.J. Funl express it: "It is in our relationship with God that we find our identity, our inner self. It cannot be otherwise, of course, since identity is a relative concept. This is why it is so difficult to find; why, in the last analysis, it can be found only in God. In our lifetime we play many roles. Each role will be but a part of self. We integrate and unify our roles and self in our loving relationship with God.

"In relation to our fathers we are sons; in relation to our sons we are fathers; in relations to our teachers we are students; in relation to our spouses we are husbands and wives. The listing may be extended to the almost limitless relationship of human endeavour. In only one relationship can we be all things that we are. In God we are able to be father, son, brother, husband, worker, mother, daughter, sister, wife. The roles merge in the relationship of self with God."

Keep your self-image bright

As a mirror reflects an image of the person who looks into it, so also does a person reflect an image of himself on the person with whom he communicates. Quite simply, this is the impression—good or bad, negative or positive—which we make on others. In human relations a bright image is a most precious commodity. Because human nature demands that our fellowmen always think good of us. And the impression we make on others, is based on the impression we have of ourselves—our self-image.

A self-image is the central and controlling feature of a man's personality. A self-image is an awareness of how one consciously perceives oneself, in relation to every aspect of one's life viz. in relation to sex, job, family, social life and so on. And in relation to this awareness, and the corresponding acceptance by others, is acquired that degree of self-esteem which we cultivate.

Efficient human relations demand that we make such effort to learn about ourselves, as to acquire the ability to live in peace and harmony with others. Self-confidence is the first requisite to a positive social life. A positive attitude will have a positive influence on everything we say or do. Morale is maintained by a positive attitude. Morale is high because of a positive self-image. The man who thinks poorly of his own abilities and about himself is low on morale, and so has a poor self-image. How can one expect others to think well of one, when one does not think well of oneself?

George Bernard Shaw says: "Better keep yourself clean and bright; you are the window through which you see the world." Maxwell Maltz says it more clearly: "Better you keep your self-image clean and bright. It is the window through which you see the world."

As a dirty windowpane distorts the view, so also a poor self-image distorts the impression we make on others. Ultimately we accept or reject people because of the impression they make on us. So also we are accepted or rejected because of the impression we convey. Be it at home or in office, or at social gatherings, we present an image by which we are accepted or rejected.

Count de la Rochefoucauld says in this respect: "There is a kind of greatness which does not depend upon fortune: it is a certain manner that distinguishes us, and which seems to destine us for great things: it is the value we insensibly set upon ourselves: it is by this quality that we gain the reverence of other men, and it is this which commonly raises us more above them, than birth, rank, or even merit itself."

The self-image is composed of many things. If one presents a sour and disagreeable appearance, the impression one makes on others will be poor. Others will find reason to shun and pass one by. And the same tends to apply even in very small matters. As Herman C. Krannort says, "It may not seem of major importance the way your shoes are shined, the way you sit or stand. However, many men make the mistake of indicating through such small things

that they don't think too much of themselves, and you can't expect other people to think much of you, unless you hold yourself in high regard."

To present a good image

In order to present a good image, be it in family or in society, in relation to self or in relation to others, it is necessary to develop certain qualities and attributes. The following points would be of great help.

1 *Behave wisely and with dignity, without intruding upon others.* Your behaviour is the mirror by which you show your image.

2 *Dress neatly.* Dress to please others. Good clothes open many door, and you are never fully dressed until you wear a smile.

3 *Gain a reputation for dependability, for good judgment, for fair dealing.* Reputation is based on what people think of you.

4 *Be helpful and give assistance.* Leo XIII once said, "No one is so rich that he does not need another's help; no one so poor as not to be useful in some way to his fellowman; and the disposition to ask assistance from others with confidence and to grant it with kindness is part of our very nature."

5 *Improve yourself.* There is always a way for self-improvement and for creating a better image. As it has been said: "You set your destiny by what you make of yourself. Example: A bar of iron is worth \$ 5.00. If made into horseshoes it is worth \$ 10.00.

If made into needles it is worth \$ 40.00. If made into balance wheels for watches it is worth \$ 250.00. This is true for another kind of material....YOU."

Avoid self-deception

While a self-image is most important, as with most things in life, it has its limitations. This means, in short, while you think highly of yourself, don't think too highly. Correspondingly, while you think humbly of yourself, don't think too lowly. An exaggerated self-image, either up or down, tends towards self-deception.

The remedy for this, of course, would be to adjust our evaluation of self to the evaluations of others. But again there are limitations, because while there are others who tend to evaluate us correctly, there are some who due to various considerations tend to evaluate us beyond the normal. That is, for some selfish reasons, perhaps, they tend to flatter the ego. And as man loves praise and flattery, he inclines more to the opinions and company of these people, while he tends to shy away from those who present him with a more balanced assessment of himself.

On the other side of the card, there are those who tend to present an extremely biased evaluation. Which means, due to personal prejudice, they tend to judge too harshly. Such evaluation tends to produce an inferiority complex in the self-image. And so, whilst such evaluation should be discarded for the chaff that it is, before doing so, an honest attempt should

be made to see if there be present in it some few grains of truth.

And so it follows, that complete honesty is required to avoid self-deception. As self-deception tends to lead one away from the truth, from reality, it is necessary to adopt a realistic attitude to self i.e., a realistic attitude in regard to one's abilities and skills.

As G.K. Chesterton says, in regard to too much self-confidence: "If you consulted your business experience instead of your ugly individualistic philosophy you would know that believing in himself is one of the commonest signs of a rotter. Actors who can't act believe in themselves; and debtors who won't pay. It would be much truer to say that a man will certainly fail because he believes in himself. Complete self-confidence is not merely a sin, complete self-confidence is a weakness."

Age and self-deception

Age at times tends to induce self-deception. Youth tends to present, for example, an over-confidence, an exaggerated idea of one's own abilities and understanding. The following confession of a man tends to illustrate this:

"When I was twenty years old, I thought I understood everything ten times better than my father; when I was thirty years old I thought I was as clever as my father; but when I was forty years old, I sometimes went to my father to ask his advice."

Increasing age, however, does not in all cases induce

a more balanced self-assessment. At times, it tends to induce self-deception, by a failure to accept one's diminishing abilities.

For example, a minister, known for his abilities as a speaker, once told his secretary: "With the onset of age, if ever you notice my abilities to speak on the decline, do not hesitate to point it out, and I'll give up speaking."

However, when the time came and the secretary pointed this out, the minister refused to accept the truth of what he had been told. He accused his secretary of prejudice and dismissed him.

As will be noted from the above example, the fear of being alienated resulted in self-deception. This is a common human problem. As Jackie M. Smith states:

"Generally fearing lack of support and approval from the environment, and experiencing limited and confusing control and lack of full identity, the individual begins to pretend to be what he is not. In order to fill his deepest need—the need to overcome his anxiety and his isolation—he often covers over his real identity. He plays roles which he hopes will secure his situation by making him appear more acceptable to himself and others. He so longs for dependable support and approval that his many pretensions begin to mask his real identity from himself and others. He loses touch with himself. He loses his natural responses and his ability to act on them. Instead of being himself, he pretends to be better, worse, weaker, stronger, more lovable or more loving than he really is. Self-deception will be inevitable in

human life as long as we refuse to face and accept our ambiguous, threatening human condition."

Personal identity

Man today lives in an age where there is constant pressure for change, for becoming what society expects him to become. Men are being forced into moulds. There is constant talk about the well-rounded man, the well-balanced person. And with all the rounding and the balancing, there is a tendency to lose personal identity—to lose individuality. Which should not be so, as one of the most attractive things about human beings lies in the uniqueness of each one.

And it is this uniqueness that attracts one person to another, that provides variety in ideas, ways and habits, that takes the boredom out of meeting people. For how boring it would be if every single human acted the same way, liked the same things, spoke in the same manner, and so on!

Preserve your identity

It is necessary, therefore, to preserve the identity—that is continue to be the person we really are, no matter how much variety we are required to introduce into the routine of daily life. In his daily routine man plays several roles. At home he may be father and provider, husband and lover. At office he is, perhaps, employer and colleague. On the train travelling to and from work he is travelling companion, and so on.

Thus in each role that he plays, he is required to introduce a different set of rules, a different behaviour pattern. But in each role, nevertheless, it is his identity that shows. This means, that if he is kind-hearted, his kind-heartedness will shine through, all the way, in his roles from father to travelling companion. If he is gentle, his gentleness will show through all the way, and so on.

At times people tend to lose their identities in the roles they play. This can mean, for example, that the man who identifies with kind-heartedness and gentleness tends to discard his special identity, in favour of cruelty and roughness, in order to maintain discipline in his role of parent, perhaps. Thus, in playing this role he acts what he is not; and so it is not possible for him to find satisfaction or happiness in what he does. For if he is basically kind, how can he be cruel? Something outside his nature would lead to frustration and the pricking of conscience.

Of course, it must be pointed out here, that kindness and gentleness does not mean weakness. For it is possible to be firm and yet kind, to be gentle and yet firm, as we all know.

The authentic you

Author Lloyd H. Ahlem, in his book *Do I Have to Be Me?* speaks of the authenticity, or genuineness in life. He says: "Authenticity, or honesty in living, has certain characteristics that are sometimes helpful to know. Knowing them can stimulate us to

growth. Here are the signs of the authentic personality.

1 Adequacy and identity result from his relationships with man and God. Love is the mode of his personal conduct. The person has responded in belief and in emotion to this love. He has absorbed this love so that he is now secure, appearing emotionally self-supporting and autonomous.

2 He finds his own personal experience increasingly satisfying, has an accurate sense of judgment concerning the meaning of his life.

3 He has a non defensive attitude toward people. He spends little effort protecting his image and reputation. He is free of anxiety in dealing with others.

4 He consciously avoids the use of defence mechanisms in painful situations because defensiveness tends to bring distortion of self and others.

5 His security and identity make him open toward people. He sees people as like himself.

6 He willingly shares his feelings and attitudes with others. He is not threatened by any subject of discussion. He is not surprised by unusual personal experiences.

7 He avoids categorical judgments of people. Instead, he is mindful of the uniqueness of each person. He regards all people as candidates for genuine growth.

8 He regards differences of opinions among people as the result of their different backgrounds, experiences and perceptions. Only exceptionally are differences the result of deliberate dishonesty.

9 He crosses the lines of group identity readily; he is a truly crosscultural person. Since he understands and appreciates uniqueness, his relationships transcend distinction of group, caste and creed.

The un-authentic person

In contrast to the preceding the behavioural pattern of the unauthentic personality is quite the reverse. This type of person is primarily concerned with the impression he makes on others. This type of person continuously wonders what others are thinking of him. Also:

1 He gains his identity from the image he can construct with his personal occupations and achievements.

2 He has a restricted range of contacts with people. He relates most easily to those of similar class designation, or group status.

3 Observing rather strict loyalties to his own group; he deals with those who bear different names, classes, or designations only on remote terms.

4 His conversations deal only with 'safe' subjects. He is conscious of the need to make a number of behaviour patterns and topics taboo.

5 He does not permit himself to experience a wide range of emotions. He regards vulnerability to feeling as a sign of weakness.

6 Since he has predetermined answers to all problems—answers that conform to the mores and

taboos of his own group, his emotional growth is steadily toward becoming an authoritarian personality.

7 He perceives those who disagree with him as either dishonest or unenlightened. They are not to be trusted fully.

8 He lives "in front of himself." One must deal with his image of self-presentation, not the real man. He relates to another person only if his protection is guaranteed.

Have a purpose in everything you do

Relationships with ourselves and with others are not relationships unless they are permanent. If we win them and lose them there must be something wrong. Relationships are always in the making. It is necessary to watch such relationships and endeavour to locate the flaws and rectify them, when there appear stumbling blocks.

Benjamin Franklin, one of the wisest men of America, said that early in his life he decided that the reasons why so many people fail in their relationships, is because they have no purpose, no decision or plan concerning them. Such people muddle through life, hoping for the best and usually getting the worst.

When large firms recruit men for top positions, they always test such candidates' abilities to make decisions. People who can never make up their minds are neither useful nor popular. They are hardly able to keep good human relations and maintain their

self-respect. Self-respect, a good image, inner satisfaction all demand that a man be capable of meeting the challenges that come his way, by tackling the issues that present themselves.

If every word or action has a purpose, i.e. before you act or speak, if your mind is made up on what you are aiming for, the chances of success are great. And you will be successful in your relationships.

Make up your mind

To conclude this chapter on getting on with yourself, here are a few guidelines to help you make up your mind.

1 *Do not coddle yourself.* If you want to maintain good relations, to develop maturity, you must learn to act as an adult. Think over a problem, but don't dilly-dally in taking your decision on it. Be prepared to take risks. There is no gathering of roses without being pricked by some thorns. You would do yourself a great favour by accepting discomfort without thinking about it.

2 *Have a plan of action and a plan in life.* To live successfully you must have a definite plan in life and be aware that you have a limited time to fulfil it.

Earl Prevette gives a practical definition of this, "A plan is a method of action, procedure, or arrangement. It is a programme to be done. It is a design to carry into effect, an idea, a thought, a project,

or a development. Therefore, a plan is a concrete means to help you fulfil your desires."

Glenn Bland in his work *Success Method* (Better Yourself Books) writes: "A master craftsman must have a plan! He cannot effectively use his talents unless he has guidelines to direct his genius. He must have a blueprint if he is going to construct a thing of beauty.

"Your own life is a direct parallel to the builder. You are the architect. You can construct happiness and success or life filled with misery and failure. The blueprint is the key to the results. You must have a plan if you are going to succeed. Without a blueprint to guide your efforts, you end up confused, disillusioned and totally frustrated."

3 *Concentrate fully on the job in hand.* Decisions demand attention, and they need to be thoroughly studied. This means look at every angle of the problem objectively. Abraham Lincoln's principle in this regard may be adopted with good results. Whatever Abraham Lincoln did he put his whole mind into, and kept it there until the job was complete.

The above guidelines can aid freedom from anxiety. They can all very well spell out your personality.

GETTING ALONG WITH OTHERS

Personality, most important

Psychologists say that both in interpersonal relations and in group relations, the most important factor is good personality. Psychologists believe this determining item to be an 80% to 90% superstructure of personality traits that cause people to respond either favourably or unfavourably to one another.

Dr. Goesser says: "Good personality is made up of traits and habits that help us get along well with others. It is, then, the habits of getting along with people that count most.

"It is the things we do that win friendship, respect, confidence, and loyalty of others that ultimately determine our success.

"It is the habit of sympathy and understanding, of friendliness and helpfulness, of sincerity and dependability.

"It is the getting our thinking off ourselves, and concentrating it on the other fellow. It is showing him, through our attitude and our actions that his interests and needs come first.

"It is actually placing his well being uppermost in our minds and hearts and daily actions."

"By his innermost nature man is a social being, and unless he relates himself to others he can neither live nor develop his potential.

"Man's social nature makes it evident that the progress of the human person and the advance of the society itself hinge on each other. For the beginning, the subject and the goal of all social institutions is and must be the human person, which for its part and by its very nature stands completely in need of social life. This social life is not something added on to man. Hence, through his dealings with others, through reciprocal duties, and through fraternal dialogue, he develops all his gifts and is able to rise to his destiny.

"Among those social ties which man needs for his development some, like the family and political community, relate with greater immediacy to his innermost nature. Others originate rather from his free decision.

"In our era, for various reasons, reciprocal ties and mutual dependencies increase day by day and give rise to a variety of associations and organisations. While certainly not without dangers, this brings with it many advantages with respect to consolidating and increasing the qualities of the human person, and safeguarding his rights." (PC 25)

Not only personality, but personality plus

Andrew Carnegie, the builder of a vast steel empire in the United States, paid a certain Charles Schwab a salary of a million dollars a year. He paid this salary, which worked out to more than three thousand dollars a working day, not because Mr. Schwab was outstanding in his knowledge about steel, but because Mr. Schwab was an expert in one line: how to get along with people.

The ability to get on with people opens the doors to success in any area of life. And surprisingly, it is the small things that contribute largely to success. It is those little acts of courtesy, kindness, thoughtfulness, for instance, that tend to endear a person to those around him. Be it in relation to members of the family, employer or workmates, friends, it is the same little things that play their part, and help to make life easy and relations with others more pleasant.

An old adage says, if you cannot do great things, you can do small things in a great way. How true! For how grateful do we tend to be to the person, for instance, who puts out a hand to help when we stumble, who opens a door to let us pass, who asks if we have remembered to take sugar in our tea, who lends a book, who remembers us on birthdays and festive days, who sends get-well cards and flowers and fruit when we are ill! And how grateful do we tend to be to the person who lends a sympathetic ear to our tales of woe, who offers sound advice, who provides reassurance! All small things which don't cost much, but which neverthe-

less bring so much comfort and benefit. And it is these small things that constitute the "Plus" in our personalities.

It is small things that can produce stumbling blocks, too. To quote a material example: A plastic dust cover, no larger than a nickel, and worth two cents, was inadvertently left behind in rocket, Gemini 6. It could have halted both the attempts to put Gemini 6 into orbit, if it had not been discovered and removed in time. An electric plug, valued at \$ 108, had become loose, and it was whilst this was being attended to, that the plastic dust cover was discovered. Otherwise, the launching of a rocket valued at \$ 15 million, with its spacecraft valued at \$ 39 million, would have been held up for the value of two cents.

Similarly, in human relations, it is possible to do so much good for a person, and then destroy all that has been achieved in good human relations with a single harsh word, perhaps. Something like a cow which gives a bucket of milk, and then sends it over with a single kick.

All that has been said above is expressed in the following verse:

Little masteries achieved,
Little wants with care relieved,
Little words in love expressed,
Little graces meekly worn,
Little slights with patience borne,
These are treasures that shall arise
Far beyond the shining skies.

Cooperation does it

Students of human relations agree that one of the greatest needs of the day is for men to develop a sense of community. But a sense of community is all but impossible unless every member agrees to live in community, agrees to follow its laws, and agrees to perform in the community such tasks as are required to develop himself and others similarly.

A new office manager once insisted on the slogan: "Everybody thinks for himself," being applied to the workings of the organisation he had just taken over. But two weeks later, after much chaos, he changed the slogan to: "Don't think, cooperate, ask, ask anybody." Thus it was proved that in the organisation "thinking for himself" did not pay. It was "thinking in general", cooperation, which was required.

Men living in society have an obligation to cooperate and to serve a cause higher than themselves. Mahatma Gandhi says: "There's not a single virtue which aims at, or is content with the welfare of the individual alone. Conversely there is not a single moral offence which does not, directly or indirectly, affect many others besides the actual offender. Hence, whether an individual is good or bad, is not merely his own concern but really the concern of the whole community, nay of the whole world."

Theodore Roosevelt often felt it necessary to remind his people that in their social life, things that made human relations pleasant, outweighed all other considerations.

He wrote in this regard: "Factories and railways are good up to a certain point, but courage and endurance, love of home, love of wife and child, love of lover for sweetheart, love of beauty in man's work and in nature, love and emulation of daring and of lofty endeavour, the wholly work-a-day virtues and the heroic virtues—these are better still. If they are lacking, no piled up riches no roaring, clanging industrialism, no feverish and many-sided activities shall avail either the individual or the society."

In his fine autobiographical account of the life of the common seaman, *Two Years Before the Mast*, Richard Henry Dana gives a short characteristic speech made by the sea captain of the *Pilgrim* to his crew:

"Now, my men, we have begun a long voyage. If we get along well together, we shall have a comfortable time; if we don't we shall have hell afloat. All you have got to do is to obey your orders, and do your duty like men—then you will fare well enough; and if you don't, you will fare hard enough, I can tell you. If we pull together you will find me a clever fellow; if we don't, you will find me a bloody rascal. That's all I've got to say."

The above speech may seem a bit hard, and blunt, but it certainly expresses what one may expect to receive if one does not tend to fit into the community in which one lives. In a community each one plays an equally important role.

"I would make a case", states Charles Darwin in this connection, "against the enormous importance

which we attribute to our great men. I think, second, third and fourth rate men of very high importance."

Marconi, the Italian pioneer in the invention and development of wireless telegraphy, claimed his fame as a result of the spade work put in by an unknown scientist named Tay. Consider what Columbus owed to his sailing crew! What David Livingstone owed to the handful of Africans who were his companions on his many expeditions. All these great people achieved success with the help of others. So also the success and the achievements of society are rooted in the cooperation and fidelity of all its members, great or small.

Cooperation, or working together, means many things. It means living in community and acting for the good of such community. It also means sharing in the achievements of such community. It means, too, receiving the same measure of recognition, love, and understanding, that is due to anyone who has devoted himself to the cause in hand—which means a better society.

"A realisation of this principle of interrelatedness ought to do something for us," writes Harold E. John. "For one thing, it should free us from our foolish treatment of cooperation as some remote ideal to be achieved and make us aware that it is a fact which already confronts us. We already cooperate "which means that we operate together". We can't help it, since none is self-sufficient. We need only to do it better, much better! To tell people they ought to cooperate is like telling them they ought to

eat. They already eat. They will always eat, or die. But millions should be taught about proper nutrition and sound eating practices. In a similar way, people ought not to be told that it would be ideal if they learned to cooperate. Instead, the cooperation in which we are already the involuntary participants should become conscious and appreciated. The kinds of cooperation should be multiplied and broadened and strengthened until our understanding of our oneness is deepened and our obedience to the rule of living for the welfare of the society becomes a basic objective of our lives."

Self-control, very necessary, along with cooperation

Cooperation begets neighbourliness and the spirit of team work. It is not always easy to be agreeable, accommodating, helpful and understanding; but if we are willing and ready to practise good human relations we can do our bit. Just as affability enables you to live in harmony with others, cooperation shows why and how we must work with others.

In contrast to this attitude, which calls for self-sacrifice and self-control, man's primary inclination is towards aggressiveness, which prompts him to wish to acquire, possess, grasp and to think only of himself.

Alcibiades, Athenian general and politician of the fifth century before Christ, and a close friend of Socrates, disclosed this truth when he said: "Socrates, I hate you; for everytime I meet you, you make me realise what I am."

Which tends to point out jealousy first, instead of admiration, which was rightly Socrates' due from his friend. However, self-control would tend to put matters on an even keel, i.e. not let hatred take physical form.

Imagine a professional hockey team without self-control! If each team member gave way to poor sporting spirit—bad temper, for example—chaos would rule on the field. The same is true of life. Without self-control we could—and in some cases we tend to, as is testified by the modern social evils—quite easily turn into a generation seeking only self-gratification. Without meekness, for instance, dislike can turn to anger—the root cause of murder. Absence of discipline could result in the destruction of self, family, society, and everything.

The sickness of modern man is the sickness of his having removed himself, in an impersonal society, from those human relationships which alone can make him grow. In view of this fact there is only one path to which man can return if he is to regain his sanity. This is the path of self-control and love.

Your relationship with others

How do you relate to others? This is a question difficult to answer at times. The following questionnaire, however, might help you to examine some important aspects of your true relationship with others:

- 1 Do you have a good disposition towards others?

- 2 Do you think of your friends, co-workers as your equals?
- 3 Do you avoid hurtful remarks about them?
- 4 Are you keen on building a better community?
- 5 Are you a dependable citizen?
- 6 Do you show a sincere interest, not just superficial or polite attention?
- 7 Do you make a good partner in stunts, in games as well as at work?
- 8 Do you genuinely rejoice at others' success? Or do you secretly think that you deserved it more than they do?
- 9 Are you prepared to listen to other people's troubles and to help them out?

Suggestions for thought and action

In conclusion, the following points need attention for getting along with others in general:

- 1 Enjoyable human relationships require interplay of personalities, give and take, and mutual exchange.
- 2 The keystone upon which all enduring popularity is built is sincerity and selflessness.
- 3 For every action there is a reaction. If you are pleasant to others, they are invariably pleasant to you.
- 4 A really good relationship is basically a good friendship.

- 5 Popularity lies in the ability to deal with people so that their worth is appreciated and enhanced.
- 6 Compliments are essential to good human relations.
- 7 A warm enthusiasm draws people.
- 8 Dependability will greatly add to your popularity.
- 9 Reliability in your statements is as important as reliability in your actions.

Because getting along with others can be complicated, while all what has been said in this chapter would tend to apply to our relations with others in general, certain relationships require special tact, e.g. relations in marriage, relations in work and getting on with people who tend to be difficult. And so these three aspects are individually treated in the next three chapters.

GETTING ALONG IN MARRIAGE

What marriage entails

Of all the relationships known to man marriage is the most difficult. Not only the most difficult but also the most important. For marriage is the breeding ground for all else—for all relationships. For it is in marriage that children are born and bred, and depending on the training that they receive, depends their future. Will depend not only their personalities, but their careers or professions, the way they think and act towards work, towards people, towards religion, and towards life in general.

Therefore marriage is no light matter. It is a relationship that needs deep thought, that needs deep consideration, before it is entered into. Yet people today tend to take marriage lightly, as can be judged by the following example:

"I couldn't get away from marrying her," a young groom once said. "When *she* proposed," he went on to explain, "no matter whether I said Yes or No she had me cornered."

"Why didn't you just keep silent then?" inquired a friend.

"That's what I did, but she simply took silence for consent, and that did it," answered the groom.

This sort of attitude to marriage should be avoided. An entry into such relationship requires full consent from both parties. It requires full knowledge of the extent of liability being undertaken.

Rosy dreams and harsh reality

Modern magazines, pocket books, and every medium of communication today are engaged in a conspiracy to make one believe, that each new bride and groom sail away from the marriage ceremony, with a written guarantee of heaven on earth. They drive to a house that never gets dirty, where there is no mention of food that must be prepared, or dishes that must be washed, and where they are blessed later with children who never cry or demand care and attention.

And it is the result of this entirely incorrect vista that is thrown open to would-be partners in life that the broken homes and the growing rate of divorce today testify instead to the difficulty of the marriage relationship.

Couples who communicate effectively stay together. Learning to communicate is the first step toward making marriage click. If a marriage is to succeed with any measure of true happiness, a couple must learn to express themselves and share their innermost thoughts and feelings, their likes, as well as their dislikes.

Communication opens the channels of understanding, and makes possible to apply all human resources in resolving family conflicts.

Cecil Osborne, well known psychologist, writes: "One common difficulty in marriage is the disillusionment which often comes when a young couple discovers that their romantic dreams of perpetual bliss simply cannot be realised. The typical bride anticipates a continuation of the courtship, and lasting, loving attention from the man she marries. He expects the same warm response and idealised love he received during courtship. Both are disillusioned when the harsh realities of marriage begin to appear.

"He is no longer as attentive. The young man who catered to her whims now turns out to be something less than a lover. He looks quite different slumped in front of the radio or television set watching a ball game, and his memory of the lovely creature whom he courted, and who was tenderly affectionate, fades a bit as he gazes upon her in the early morning light, her head a mass of curlers and her face something less than alluring without makeup.

"Each begins to discover in the other certain irritating traits they had never suspected before. He may be less gallant, more demanding, less considerate. She can be less affectionate, sometimes selfish, occasionally petulant, given to crying spells or other manifestations of discontent."

Marriage needs understanding

The basic requirements for a successful marriage,

therefore, is a willing and purposeful desire on the part of both husband and wife to understand each other, a willingness to give as well as to take, to forget as well as to remember, to love as well as to be loved, to become mature rather than remain infantile in their reactions not only to each other, but to children and to people in general.

Married love is a gift which must always be developed. If a couple disagree with each other, with their children and their neighbours, their life will be devoid of love. They live alone, unless they contribute to the birth and enrichment of the lives of others. Their love becomes a weary habit if understanding, peace, unity and joy are missing from their lives.

Parents, communicate with your children!

Real communication with young people is harder today than it used to be. Family happiness demands a revival of family life, where the important role of both father and mother are clearly recognised, and communication between the generations is encouraged.

Modern technology has progressed very rapidly, and man has not been able to keep pace. Society has changed fast and drastically. The traditional values that once influenced family behaviour have almost vanished from society. The generations inevitably conflict with each other, particularly because their members belong to different age groups and have different interests.

The inter-relation of the adult and the adolescent

is far more complex, but many of the difficulties that arise are due to lack of family dialogue and communication. Parents fail to understand that the adolescent is a possessor of conflict, of mood and convictions which rapidly change. He is a person in the making—creating a new image, a person who is his own, not a carbon copy of his parents.

The adolescent today finds himself in internal conflict, torn between the past and the future, between childhood and adulthood, torn between loyalties and expectations—which all means that while he remains familiar with the past, the future lies unknown. In this state of dilemma that exists it is the parents who can help their children to find themselves, i.e. to put them so firmly on the path of life that they can face the future squarely.

Ardyce Czuchna prescribes ten ways to communion—ten ways to bridge the gap between parents and their children. These are as under:

1 *Learn to listen.* Parents can initiate favourable change in children by listening with sensitivity and being attentive.

A homemaker and mother of 4 teenagers says, "Yes you have to listen to them; and you can't wait until they're teens to begin. By then, they'll have quite talking."

Listen without visible shock to everything they say. Later you can state your own opinions without ruling out theirs. Disagree with the ideas if you must; but don't insult the person. Avoid "You must be out of your mind," and "Don't be stupid."

One mother relates how her 13-year-old daughter came home from school and insisted for two hours that nothing was wrong. Finally as they cleaned up the kitchen together, the whole story came out. "It took one hour to discuss "the nothing", smiled the mother.

Listen for what your youngster doesn't say. Non-verbal signals he sends may give you a clue to what's bothering him.

2. *Be available.* This doesn't mean giving up your entire social life to wait for questions; but it does mean being handy sometime during the day or week.

If you can manage an unhurried "I'm not too busy" appearance, communication may improve. Show by your actions and reactions that no subject will ever be trivial or taboo.

3. *Give yourself rather than money.* "We've given our children everything; but all they do is complain we're too materialistic. They didn't refuse the clothes, etc., but they don't appreciate anything", complains a mother.

Many drug addicts now come from affluent families. Their parents have often given them everything but love. Most teens prefer to work for possessions rather than listen to "After all I've done for you..."

4. *Do things with your teen.* People who do things together communicate.

5. *Be informed.* Read, attend lectures about current problems. Get help from physicians, pastors, school counsellors and social workers. If you don't know the answer, know where to look for it.

6. *Give in on the minor issues so you can hold out on the major ones.* Don't rant and rave over the length of your son's hair. If you quibble over small matters, you won't get the opportunity to discuss the big ones.

7. *Be generous with honest praise.* Help your youngster feel a sense of achievement. Compliment him on a job well done.

8. *Give him mental as well as physical privacy.* Parents should trust more and pry less.

9. *Set an example.* You will communicate more by what you don't say. If he can't see respect, don't talk to him about respect. If you want the religion to be important in his life, make it important in yours. If love can't be seen, it won't be heard. Let them see love between parents in the home.

10. *Be a parent, not a pal.* Your youngster can find pals at school, at church, almost anywhere; but he needs an adult that he can depend upon. "Be an adult in your conversation, in your tastes, in your maturity, and he'll rely on you when he needs you," says a teacher and mother of three.

In spite of everything you do you may still have problems in communicating. Everyone does: neighbour with neighbour, employer with employee, nation with nation. Generations are no exception, but you can help bridge the gap by being aware of what improves communication.

When you build bridges instead of walls, things happen. Be happy, curious, excited, enthused. Accept life as a challenge.

GETTING ALONG IN WORK

Human relations in business today

In no other field does human relations require the utmost tact as in the professional and business worlds. Good, efficient human relations between workers, and between employer and employee are of the most importance for success in business. But as the position stands today, such relations seem to be at their lowest level.

As Frank Sheen writes, "It was the special awfulness profit of the Industrial Revolution that the employer, drawing profit from machines and men, became totally unable to think of either from any point of view. He found himself having no more personal relation to the men than to the machines. He thought of the men and talked of them, not as persons but as hands, hands being the only part of them which served him and so held his interest. That the workmen came to regard him with the same impersonality was excusable enough, but nonetheless tragic. The only issue could be that which actually came about.

"Employers and workers now confront each other as two massed forces, aware of each other as per-

sons only when some leaders on one side or the other gets himself peculiarly hated—the hatred being of the kind that one does not give to machines, but only to persons.

“It is something that personality should draw even this small tribute, but tragic that it should draw no tribute nobler.”

Deterioration in good human relations in the worlds of work and professions is partly due to fast-changing times and social conditions.

“The working classes have gradually gained ground in economic and public affairs. They began by claiming their rights in the socio-economic sphere. They extended their action, then to claims on the political levels. And, finally they applied themselves to the acquisition of the benefits of a more refined culture. Today, therefore, workers, all over the world, bluntly refuse ever to be treated as if they were irrational objects without freedom, to be used at the arbitrary disposition of others. They insist that they be regarded as men with a share in every sector of human society: in the socio-economic sphere and in public life and in the fields of learning and culture” (PT 40).

“The relationship between boss and employee is one of the trickiest,” writes Bernard Lyon in a down-to-earth analysis of the present day situation. “Both sides stand to win or lose a great deal. If the relationship is happy it gives immense satisfaction. If it is not it can, in extreme cases, be hell on earth.

“The problem is that a boss-employee relationship is totally unlike any other. Two people—strangers,

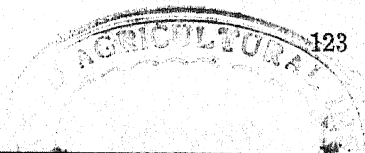
usually find that their paths cross because they both need to earn a living. Their background and interests are probably different but they have to spend as much as one-third of each day together. There are none of the emotional ties which help husband and wives, for example, through crises.

"The bond is a commercial one of wages paid for services received, sometimes with the added complication that the employee secretly wishes he could leave and find another job but cannot, either because there isn't one or because of such consideration as a pension.

"In even the friendliest and most democratic of firms, a boss-employee relationship can never attain precisely the same level of equality that exists between friends off-duty.

"Both sides like to show a measure of independence. Both sides have the pride which bedevils human relationships of every kind. The employee is apt to be sensitive of implications that he is the subordinate. The boss, meanwhile, feels that somebody has got to give the orders. He has worked hard and taken risks."

Thus it would appear that open-hearted and straightforward human relationships in the realms of work are almost impossible. Fortunately this is not the case. Such relationships are not only very possible, but they are guided by the same rules that apply to the other more personal relationships.



Relations between employer and employee

Both in employer and employee are required an attitude of good-will towards each other, cooperation, loyalty, integrity, and the simple joy of doing a job and doing it well. Other than these, success in work relations, for a large part, depends on a set of guidelines, either expressed or implied, issued by the employer for the guidance of the employee, which would tend to describe the attitude expected towards work, employer and colleagues.

For example, a boss who glances at his watch most significantly when an employee arrives late, instead of speaking, implies that punctuality is expected. Sometimes a hint is dropped, expressed in a light manner, but nevertheless a guideline for the employee to follow, so that working relations may run smoothly.

Some organisations even go so far as to issue such directives in writing. Such directives may be issued in serious language, but it is often those that are expressed in a light vein which have a greater impact. One large factory, for instance, hung a list of the following epigrammatic bits of advice for the guidance of its employees:

- 1 Work smarter, not harder. We forget how fast you did a job, but we will remember how well you did it.

- 2 When you have done your job well, look for a way to improve it, or someone else will.

- 3 Don't lie. It wastes our time and yours. We are

sure to catch you in the end, and that is the wrong end.

4 Watch your work, not the clock; a long day's work makes a long day short.

5 Give us more than we expect and we will give you more than you expect. We can afford to increase your pay if you will increase our profit.

The above takes into accounts the employee in relation to the employer. Referring the employer in relation to the employee, suffice to say that the employer should realise he is dealing with humans, and should act towards them accordingly. An employer should be a boss without being bossy, a friend without being familiar, courteous and kind without being weak, considerate without showing partiality. In short, he should apply moderation in dealing with his men in a very human way.

Produce your best workaday image

You, as a part of the company for which you work, have an image within that company, with your superiors and with your fellow employees.

Your company and your work demand a realistic self-image. You should neither underestimate nor overestimate yourself and your abilities. Act your age and perceive yourself realistically. Learn from mistakes and improve your performance and behaviour.

The following points will help improve your self-image in your work and with the people you work with.

1 *Give the job your best.* Expect your job to be permanent. Assume a positive attitude on the job. Be fair to yourself and your employer. Cultivate good working habits.

2 *See your job in relation to what the company is doing.* Adapt yourself to the changing times and to the changing behaviour of men. The art of living lies in constant readjustment. Dr John Schindler, the author of *How to Live 365 Days a Year* (Better Yourself Books, Allahabad-211002 U.P.), says, "A person who does not learn to bend unbroken before a wind, and to adapt himself readily to changing conditions, cannot possibly be happy in a world where disaster can call at any time with great rapidity and where the things we hold valuable one day entirely cease to exist the next."

"The key factor in a person's capacity to grow is his or her adaptability," says Jean Butler, chairman of *The Forty-Plus of Canada Inc.* "The adaptive person is one whose self-esteem is adequate to very good. The inflexible and non-adaptive see themselves poorly. Secondly, adaptive persons are not afraid of decision-making and are able to make decisions quickly and without anguish; a non-adaptive person tends to worry and therefore finds decisions difficult. Thirdly, adaptive persons perform well under pressure; the non-adaptive does not perform well".

3 *Pay your superior the deference due to him.* Talking to superiors is a necessary function in every company. It is the better part of wisdom to learn how to talk to them on any occasion and on any

subject, with knowledge, intelligence, honesty and with decision.

As stated by R. Cronin, director of Special Sales, Keller-Crescent Company: "In talking with superior, the important point to realise is that conversations usually result from the need for opinions, advice, or decisions. It is important to make it easy for a superior to make a decision for you.

"This means that an adequate but brief background of the problem must be presented; then several alternate possibilities must be offered so that the superior needs only to select one based on his opinion, company policy, or experience.

"Such a conversation with superiors is an excellent opportunity to organise one's basic thinking. The problem must be thought through logically—all superficial elements eliminated—and all important considerations which might effect the decision must be presented.

"Conversations with superior can be either satisfying or frustrating. In many cases, this is merely the result of how skilfully your words are used to present ideas!"

Worker relationships

Management ranks the need for positive communication among workers as one of the most important factors for efficiency. Caste, sex, race, age, education, religion, political opinion, all constitute a tradition-bound animosities which tend to divide workers and make good human relations in the work environment

difficult. For better worker relationships the following should be borne in mind:

1 *Get in tune with the other fellows.* Team work is most important for your own success. "Don't be a side-winder," says the Armchair Expert.

"Up in the woods where men are men and a tree is a sapling until it gets to be a hundred feet high, a side-winder is a small tree knocked down by a larger one. When side-winders begin to fall, places that seemed safe, suddenly get unhealthy.

"We have side-winders in industries less romantic than lumbering, too. Suppose a fellow gets himself banged up at your place. He loses, sure, but that's only the beginning. Then the side-winders start.

"There is lost production time—his and that of others—watching, helping, talking about.

"There is probably some work spoiled, and maybe some equipment.

"It takes extra labour to clean up when things go wrong.

"A new man has to carry on while the victim gets well—he's slow.

"It costs to investigate and report an accident. Maybe you provide company transportation for an injured man.

"We could go on, but it adds up to this: *everybody loses.*"

2 *Keep on good terms with co-workers.* Don't gossip. Never run down a fellow worker to the other employees and never to the employer. Don't be a

rumour monger. No social disturbance ever occurs without the aid of rumour. Rumours always start about matters that are very important to us, but based on insufficient or conflicting information.

3 *Be courteous to everyone.* Courtesy is the mark of a real gentleman.

4 *Learn to take criticism.* Realise that criticism is directed toward the job, not toward you as an individual.

5 *Do not discuss office matters outside the office.* This can be fatal to your job and very damaging to your employer.

6 *Develop a sense of humour.* A sense of humour can guide you through a most touchy situation, if you will only see it in that light.

The job-seeker in today's world of business

For the person seeking employment the problem lies in finding a job suitable to his qualifications and abilities. With the scarcity of jobs and the increasing number of candidates available for the few posts that are vacant, job-hunting and interviewing become difficult tasks both for prospective candidate and would-be employer. Since this situation tends to apply more to the Indian scene, it must be pointed out here. However, it could apply to any country in the world, where a large number of candidates present themselves for a limited number of posts.

In such situation, naturally, there is a high built-in failure rate. When a hundred candidates, for instance, are interviewed for a single post, it follows that ninety-nine must be rejected. For the would-be employer the problem arises: "Whom to choose and whom to reject?" On his choice will depend the future of his business—the rate of efficiency such candidate will bring to the post in question.

For the prospective candidates the problem is: "Will I be the lucky one?" Success can lead to a bright future; failure can induce trauma—lower the spirits and bring on a feeling of inadequacy. And the entire process tends to grow more complicated, due to the imposition of a time factor.

The limited time factor, of say fifteen minutes, during which time the the interview takes place, must decide the matter. The would-be employer must base his choice on that meeting of short duration. The candidate must use that period of time to impress—prove that *he* is the ideal choice.

Since the would-be employer can always repair a mistake later—by dismissal of a choice before confirmation in a post, and follow up with a search for a more suitable candidate—the situation of interviewing and filling in a post remains less tense for him. For the candidate it can be a matter of life and death. Hence it is necessary for the candidate to go all out to win, and the following points would assist him in doing so:

1. A careful preparation may spare regret later. Being interviewed is like receiving VIP treatment. You, the candidate, occupy the centre of the stage

for that duration of time. Your interviewer watches you in action. You are the man of the moment, so go all out to impress.

2 You can rest assured that an employer is just as anxious to pick up the right worker, as you are to get the job. Find out the exact place and time of the interview. Be well groomed and relaxed.

3 Prepare your questions before you go in for an interview. Seventy to eighty per cent of the questions asked are based on your answers. And the secret of a successful interview is that you should be able to make the interviewer ask those questions you desire to answer.

4 Be ready for some surprise questions like, "What can I do for you?", "Tell me about yourself." Tell your interviewer what *you* can do for *him*, in answer to the first. In answer to the second, do not tell him how good *you* are.

5 Don't talk too much. But do not answer with just "yes" and "no". Look your interviewer directly in the eyes and remember to smile when occasion demands.

6 Show confidence. Don't let your body language betray nervousness. Your only problem is to show that you are at your best.

7 Make sure that your good points get across, clearly and intelligently. If you are confused and contradictory in your statements your cause is lost. The greatest preventive against contradictory answers is the truth. Be systematic.

8 Show the interviewer that *you* are interested,

that you appreciate the opportunity he is giving you to present your case.

9 If you are given a test, don't under-rate it, however simple it may seem.

10 Don't be too discouraged if no definite offer is made, or no specific point is discussed. Be certain to thank the interviewer for his time and the consideration shown to you. And if you don't get the job, don't lose heart. As they say, every cloud has a silver lining, so when one door closes another will open. So be hopeful! Be optimistic!

GETTING ALONG WITH THE HARD TO GET ALONG WITH

Personality trait, the main cause

Each human being is a world apart. Each human being is unique, as we have seen. Each has a personality trait of his own, and it is such trait that can make a man popular with his fellowmen, or turn him into the type of person who is hard to get along with. Whilst the former type of person is easy to communicate with, the latter type is difficult to reach.

Concerning the latter type, the cause of difficulty in communicating with may be due to inherent personality trait, or because of circumstances adversely affecting personality trait i.e. causing variation in personality trait. Which can mean, for example, that a person with a personality trait of bad temper tends to grow more or less bad-tempered, dependent on the circumstances which cause temper to either rise or fall.

According to Michael Argyle, author of *The Psychology Of Interpersonal Behaviour*, man in general suffers variation in personality trait, due to an inner force called "Drive". He says:

"Different people seek different things in social situations. A Drive can be defined as a persistent tendency to seek certain goals. As well as directing people towards goals, a drive is a source of energy; when the drive is operating there is a general increase of vigour.

"Much the same is true of biological drives such as hunger: when a person is hungry he will seek food with increased effort. Furthermore the drive can be subdivided into a number of more specific ones for salt, sugar and so on; animals deprived of one of these substances will elect a diet which makes good the deficit.

"It is necessary to postulate these various forms of motivation to account for variations in the behaviour of the same person on different occasions and to describe differences between different people in the goals they pursue."

The difficult person, a sick personality

In the light of what Michael Argyle says, drive may well account for the inherent habit of people to play different roles in different relationships. For example, as has been examined earlier, a man may be called upon to play the roles of father and husband at home, employer at the office, and so on. Playing such roles can cause serious disruption in human relations, unless consideration is given to differing viewpoints, with the emphasis on rights and duties. In short, this means a lot of give and take is necessary to keep human relations on an even keel.

However, whilst playing such roles, some people tend to be so unbending in their outlook, so fixed in their viewpoint, so off-putting in their manner, and so full of idiosyncrasy, that getting along with them is difficult, if not near impossible. Such people are so mentally distorted, they can be termed mental delinquents. Their delinquency makes them argumentative, uncooperative, cantankerous; and they possess a sour outlook on life. Such people are sick psychologically, and as one would not tend to reject a person with physical illness, so also people with such mental illness should not be rejected. They should be treated with compassion and understanding.

However, such mental illness tends to be less discernible to the naked eye, than illness of any other sort. This means that such illness does not confine a patient to bed or to an institution for cure. In fact, such illness does not tend to hamper normal activity. Many of such sufferers are successful—very successful, at times,—in their careers. They can be prosperous businessmen, bankers, lawyers, directors of companies; or on the lesser side, just ordinary work associates, salesmen, penpushers, and so on. But the fact that they *are* successful does not lessen their illness, nor lessen their ability to succeed further in their careers. It is just that their illness is an impediment to human relations.

For example, how often we have heard of a boss who is a most difficult person to get along with! How often we have heard of a work colleague, who makes life for those around him unbearable! How often we have heard of uncouth salesmen! Or perhaps,

lawyers who are shrewd to the point of being crooked! Such people are mentally sick; but to repeat, their sickness is no barrier to success i.e. success in all, except in human relations. And if they do succeed in human relations—by which is meant, that they tend to get along with people, make a point, or have their way—such success is achieved through bullying, through forcing their views on people. All of which is quite the opposite of the normal means—like sympathy, understanding and persuasion.

The key to others' Worlds

The ability to classify people into psychological types tends to act as key to others' worlds. As it is only through classification that it is possible to evolve a set of rules for the handling of each type. Thus, whilst engaging in family, social or professional relationships, an observation of people is necessary. Observation leads to classification, and classification provides the answer on how to handle. And as they say, once you know how, that is half the battle won—in this case, halfway to success in human relations.

Carl G. Jung, Swiss psychologist, about half a century ago, was first to evolve the theory of psychological types among human. His classification was simple. For all practical purposes he divided people into two groups: introvert and extrovert.

The introvert, as we know, lives within himself and derives his values more from within, than from the world external to him. The extrovert, on the

other hand, relies on information, and relates more to the world outside.

Dr Karen Horney has categorised human personality into three basic types: the compliant, the aggressive and the detached. According to her, the compliant type leans heavily on the affection and approval of others, because he cannot stand on his own two feet. He tends to subordinate himself and represses all emotions that may antagonise others towards him.

For the aggressive type life is a battle. Such type tends to feel that the world is hostile to him. Thus, this is a continuous struggle to get the better of those around him. This means that he must always be one better than the next man. He must excel; he must outsmart; and he will do so by any means. Because the use of any means involves at times the use of harsher methods, nobler feelings, like love and tenderness, tend to interfere with his way of life. So he has no patience with such sentiments. He tends to suppress them.

The detached personality tends to keep people at an emotional distance. This type is afraid of emotional involvement. He is afraid of getting hurt; so in order to safeguard himself, he tends to become isolated. But he fills in the gap with self-sufficiency. He assumes an air of superiority towards others, based of course, on his own ideas of superiority i.e. his estimation of himself.

A perceptive teacher once divided her students into the following types, making up quite a merry menagerie in the process.

NM 009

The Turtle. Gets off to a slow start. Picks up speed as the weeks go by, because of perseverance in work and effort.

The Ostrich. Tries to keep hidden in class. Never asks questions. Never volunteers answers.

The Owl. Wise old bird. Studies daily. Never behind in his work. Keeps his eyes open in daytime (classtime).

The Dodo. Rare bird. Out of this world. The student who just doesn't know what is going on. His thoughts are miles away from the classroom in which he is "setting".

The Canary. Chirp! Chirp! Just can't keep the mouth shut. Babbles while new materials being explained, and so misses the point (or points). Remarkably quiet during tests.

The Squirrel. Can't sit still. Jumpy. Always on the move. Hence no comprehension due to lack of concentration.

The Possum. Looks smart and knowing. Never answers "no" to teacher's query: "Do you understand? Anyone who does not get this?" Tests prove otherwise.

The Scarecrow. Just too bashful for words—so he doesn't speak them. Rather than ask a question, he'd miss material. "Somebody might laugh at me."

The Parrot. Repeats what he hears without change. Gives the same examples on tests that the teacher gave in class. "No originality."

Whilst one may tend to smile at the above classification, a little reflection, a little looking back on our

own school days, will no doubt point to the accuracy of such classification. However, whilst all the above classifications would tend to divide humanity into general groups, each having several personality traits, it is particular personality traits that tend to affect human relations. Such particular traits are so strong at times, that it is possible for a single one to dominate a human personality, to the point of seriously affecting good human relations.

What the above points to is, that when we consider humans, we do not tend to think of them more in terms of being either extrovert or introvert, or perhaps, as being compliant or detached personalities. We tend to think of them more in relation to particular outstanding personality traits. The man with a strong leaning towards parsimoniousness, for example, we tend to refer to as a miser. The man who always gets his way, we tend to refer to as a bully, and so on. And needless to say, it is such traits that tend to disrupt good human relations. And so, in relation to such traits, we now go on to examine a few types of people who are difficult to get along with.

The Hypersensitive

Symptoms: This type is highly-strung, quick to take offence—the touch-me-not type. He cannot bear criticism, though he may be quite critical. He is noticeably selfish and resents anything that verges on authority. Social intercourse and family relations are almost impossible with him.

For Better Human Relations: Before undertaking a cure it is necessary to understand the nature of a disease. Since sensitivity is the hallmark of this type, it is necessary to cater to sensitivity whilst dealing with such person. "Making allowances" is an important medicine. This means avoiding criticism of such person, avoiding saying things which will give offence. It also means reserving judgment when such person tends to be critical.

However, this does not mean turning the proverbial blind eye and a deaf ear. If a matter is of prime importance and calls for defence, such defence should be made, but tactfully and gently. A harsh response will only tend to drive the person away, and good human relations will then be impossible with him. A lot of compromise and a lot of praise thrown in, to help establish self-confidence, will greatly assist relations with this type.

And at this stage it must be stressed, that in dealing with difficult people the remedy lies more not in trying to change them, but in trying to understand them and accept them as they are. Habits die hard, and so change is almost impossible. Compromise is the safest way.

The Apathetic

Symptoms: Usually a sad-looking type of person who has been hurt, who feels he gives more than he gets—which means that he feels people are inclined to take advantage of him. He is constantly bored and finds life dull and uninteresting. For him

there seems no purpose in life, no reason to be alive.

Such person may be very good on the job. He displays considerable skill and inner strength where his work is concerned. Yet he is incapable of communication—either on the job or at home. "My husband never talks to me," is a common complaint of the wives of men who fall into this category.

For Better Human Relations: Whatever may be the cause of apathy, such people cannot be compelled to communicate. They feel ill at ease and inadequate in trying to express themselves.

In dealing with this reserved type of person the offer of silent companionship would be the best solution. Such people tend to prefer a presence rather than a voice. The very fact that someone is prepared to join them in their silence can win their friendship. And if there must be talk, it must be about something that stimulates enthusiasm. This means that the topic must be on something of interest to the apathetic person. He may not provide much verbal response, but his body language will indicate he is enjoying both topic and company.

In human relations enthusiasm is beyond price. To generate enthusiasm means to generate so many things. Enthusiasm brings conversation, establishes friendship and confidence, raises morale and establishes loyalty. An enthusiastic person is naturally a sociable person, and popularity for such person is usually assured, even with remote types like the apathetic.

The Aggressive

Symptoms: This type has been dealt with in some measure earlier in this chapter. Concerning his symptoms there is little to add, except to stress that this type likes to dominate every situation. He is candid and straight-forward—too straight-forward at times. He calls a spade a spade, but lacks finesse and prudence in doing so. He is often intolerant, insensitive and tactless.

For Better Human Relations: This type of man (or woman) has deep-seated feelings of inferiority. Due to immaturity he fears to let anyone become an equal, lest he be overwhelmed and thus controlled. He must at all costs maintain his fictional superiority. With a male, such man may display this dominant trait by constantly berating women. He is the type who may say to his girl: "Honey, after we are married we will be one!" But when the time comes *he* will be that *one*.

This type will risk alienating family, friends and fellow-workers, rather than admit an error. He is usually reluctant to undertake any sort of social intercourse in which he cannot play a dominant role.

Since this type of person tends to breathe fire, so to speak, he must be tackled with an extinguisher, so to speak. That is, a gentle response is necessary to his displays of aggressiveness. To argue with such person would tend to add fuel to flame. So it is necessary to be a listener, a silent onlooker, whilst such person is engaged in hurling fire and brimstone. Then when delivery is complete, the fury of

the flame spent temporarily, a gentle reasoning, an expression of the correct situation in terms of a different viewpoint, can often help this type of person to be less aggressive.

The Bully

Symptoms: As his title suggests, the bully bullies his way through life. He is an unprincipled sort of person, who takes advantage of both people and situations. He is a great opportunist, a coward, who tends to bully those whom he has power over and *can* bully. When he meets his match he is a different person. He either avoids, or gives in gracefully.

His methods are also very unfair. He is sarcastic. He crushes others by talking of their failures. He flies into violent rages, having his way through temper tantrums. He is also capable of resorting to physical violence, if need be. He can even reach a stage in life where showing his displeasure twenty-four hours a day can be a source of pleasure to him.

Bullies are often very efficient people, holding very high positions. But though they may be very efficient on the job, their fault-finding, nagging and constant criticism make them fail in human relations.

Poet Keats was famous for many things, which included a bad habit of bullying. According to his schoolmaster, E. Holmes: "He would fight anyone—morning, noon and night—his brother among the rest. It was meat and drink for them."

For Better Human Relations: Since bullies are not usually susceptible to reason, the best way to handle

them would be to leave them alone. Avoidance is the best method, though it is not possible in all cases. For example, it is impossible to avoid a boss who is a bully, unless of course one is prepared to change one's job. It is impossible to avoid a wife with similar qualities.

In such cases, since avoidance is impossible, compromise, or a gentle response, only tends to make a situation worse. For a bully, finding that he *can* bully, continues to bully with added intensity. In such case violence must be met with violence, so to speak. That is the bully must be told firmly that his bullying will not and cannot be tolerated. In most cases a firm stand produces results, because a bully being basically a coward, tends to retire or give in once he meets his match.

The Angry

Symptoms: His temper is uncontrollable and he frequently flies into rages. He shouts and screams at the drop of a hat. His tempers have no end in view. It is just temper for the sake of temper.

For Better Human Relations: Bad temper grows fat upon what it feeds i.e. itself. The angry type very often is really hungry for affection. People in general tend to become aggressive when they are tired or run down in health. Anger towards those in the immediate environment may be an unconscious attempt to solve what is basically a medical problem, or may be a problem caused by an over-crowded schedule. There is no one who has not experienced

the irritability of others. And our own hostility has been aroused without apparent cause at times. Such experiences should make one sympathetic towards the angry type.

Still the angry type, the person who is subject to being cross and unpleasant with others for no visible reason, needs to come face to face with the fact, that perhaps he is thinking too much of himself. Obviously he must try to find the true cause of his anger. This means being sufficiently honest with himself, being able to dismiss all those "phony" reasons which have accumulated to justify such hostility. Such reasons set aside, and the true cause would be revealed. And once such cause is known the steps towards remedy can be undertaken.

To get along with the angry type needs tact. It is the ability to recognise in advance what such type needs, and supply it, that brings success. Kindness, thoughtfulness and a genuine interest shown towards the person tend to supply the affection such person is so much in need of.

"The man of tact," says McDougall in his book, *Character and in the conduct of life*, "may be the man who does at the right moment not so much the right things as the thing which will most effectively secure the results he desires."

The Miser

Symptoms: Totally preoccupied with money, he carries his cash in a tightly-fastened purse. He may

be the fellow who wants to marry a rich girl, or the one who calls just at mealtimes, or the one whose arm gets paralysed whenever the bill arrives. He is the proverbial sponge.

For Better Human Relations: The miser's obsession with money is due to a sense of insecurity. Feeling insecure with his environment and in his relationships, he turns to money as his source of security. Since money provides the security, it must always be there. So such person does not spend, not because he is necessarily mean, but because he is too afraid to spend, lest he lose his security i.e. be without money.

Philosopher Joshua Liebman says: "Ours is a money culture, there is no doubt about it—and there are large numbers of people in this culture who make acquisition rather than enjoyment the goal of life. They literally kill themselves in the greedy pursuit of more and more wealth. The idolatry of material success has infected all classes in our society, and the inevitable failure of the vast majority of people to attain luxury and wealth is responsible for the gnawing sense of insecurity and self-disdain."

It is very difficult to change a miser. Only a miser can change himself, and he can do this if he is able to realise that money is a good servant, but a bad master. With money comes responsibility—the responsibility of looking after it. Some of the happiest people are those without much money—people to whom money is only a means and not a way.

Accept the miser for what he is. Treat him with sympathy. Who knows, with good example, it might be possible to make him less miserly! There's a chance he might change in the end—too late perhaps for him, but perhaps to your benefit! Since he cannot take it with him, chances are he may leave it all to you—in gratitude for all those free meals and numerous cups of tea!

The Talkative

Symptoms: Compulsiveness takes many forms. One may be a compulsive eater, a drinker, or perhaps a compulsive talker. The talkative person feels literally compelled to act in a particular manner i.e. to carry on talking. He cannot even be shamed into stopping.

Such garrulous person is an unpleasant companion. He is inclined to make a monologue out of every conversation. He hardly gives another a chance to speak. He shows little or no interest in what others have to say. He shows restlessness and lack of attention while others are speaking. Often he is completely lacking in the understanding of others' minds and feelings. The compulsive talker is prone to gossip. He spares neither friend nor family, and he often discourses on subjects that a prudent person would avoid.

For Better Human Relations: A talkative person is often so outspoken that he tends to be unkind, inconsiderate, and insulting in his speech at times. With his type of constant chatter practically no communica-

tion takes place. Peace, harmony and cooperation, in fact, tend to deteriorate. As we know, homes have been broken because of gossip. Friends have parted for the same reason, and so on.

The remedy for such type of person is avoidance; and if you cannot avoid him then do not encourage him. Which means, do not listen to his gossip. Tell him you are just not interested.

On the other hand, if you can influence the talkative person to be more discerning in his chatter, you would be doing him a service. In such case it would be necessary to convince him, that whilst his harmless chatter would be comparatively harmless, he should refrain from such chatter as would tend to do damage. For, as we know, and he should know:

a careless word may kindle strife,
a cruel word may wreck a life,
a bitter word may hate instil,
a brutal word may smite and kill,
a gracious word may smooth the way,
a joyous word may light the day,
a timely word may lessen stress,
a loving word may heal and bless.

The Die-hard

Symptoms: He fights staunchly for lost causes. He resists change, and is a fierce upholder of tradition. He wants life simple—no music perhaps, no noise, no social participation, just like it has always been

for him perhaps, like he has always known. He becomes isolated as a result, simply because he and people do not share the same vibrations. While the world has moved forward he has been left behind, in short.

For Better Human Relations: The rapidity and depth of changes which are taking place in the family and in society today are a constant source of problem to man, and leave him with a sense of disorientation and distress.

The older generations do not discard easily traditions, social customs and even prejudices of the past. This attitude creates a gap between generations. It makes communication difficult, if not almost impossible.

All of us have at some time had relationships with older people, whom we have admired, and from whom we have learned about society and the world in general. Such people are part of our growth. We need them to talk to; but we need them also to change their ideas about present-day living, in order to make social intercourse easier.

But it is difficult to get such people—the die-hard type—to change. Age has tended to fix them into a groove. They live in the past; they think in terms of the past. They need a lot of reassurance and understanding, in order to get along with them. If only they could follow Pandit Nehru's advice in this regard! He says: "Let us carry with us a remembrance of how the world is changing, the revolutions which are taking place in the world today. Let us forget our petty quarrels and open the win-

dows of our minds so that we can see our changing society in its true picture."

If only they could appreciate that a wise man adjusts his viewpoint, a fool never does!

The Fanatic

Symptoms: Usually a wild-eyed, intense type of person, who whatever he does, does to an extreme. He is intensely involved with some project or another. He has a one-track mind and one-track conversation. He is ever busy—a one-man army, fighting perhaps for some cause. But because he spurs too hard he tends to wear out, becomes bruised in the process, and usually ends up tired and frustrated.

The fanatic is the type who is eternally talking about his rights, demanding his rights, complaining when he feels he is not being granted his rights. He is a bore, usually unsociable, because he lacks general conversation and an interest in others and their activities.

The fanatic type can be very possessive. Such a person for a husband can be a real headache. For such a husband can hold his wife so close, so to speak, as to almost stifle her. Likewise, the fanatic wife dominates every waking moment of her husband's life. She is so fanatical about her love for him that she wants him solely for herself. She even resents his male friends.

For Better Human Relations: For better human relations it is best to give such person a wide berth! Try-

ing to convince him would be like talking to the wall. On the other hand if cornered by such person, the attitude should be as if *he* were talking to the wall. Which means, quite simply, don't listen to him.

Self-analysis can help in dealing with difficult people

In describing a few difficult types of people whom we may meet in the course of our day-to-day lives, we have attempted to tackle the problems of getting along with and dealing with such persons. Admittedly such discussion as we have attempted tends to be brief. However, whilst what we have discussed might help just a bit, it is possible to help ourselves deal with such people, if we are able to deal with ourselves first. This means that if we can appreciate our own weaknesses, how irritating we can be to others at times, it will be possible for us to assess the amount of goodwill, cooperation and understanding that will be required for dealing with difficult types.

There are methods of human relations which have been tried and proven by psychologists. Some are based on commonsense judgments of human nature; others are the result of trial-and-error tests. However, all this and in addition to all that has been said in the previous chapters of this book, psychologist A. Donald Bell has two laws to add, which may prove successful in dealing with difficult people.

1 *Take the person where he is and lead him where you want him.* Sometimes in our haste to reach

people we fail to take time to find out where they really are in terms of various levels: social, economic, motivational and particularly interest level.

2 By studying the basic needs of difficult people, we will find a whole avenue of approach. *We can lead people to want what we want them to have by understanding their basic needs:* physical, social, psychological.

In conclusion it would help considerably, if we concentrated more on people's virtues and less on their vices. In other words, if we sought more for the good, we would tend to find less the bad.

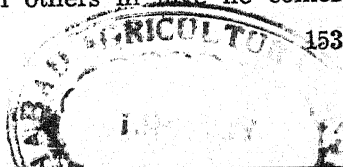
TOWARDS BETTER HUMAN RELATIONS

The Key to Successful Human Relations: LOVE

From what we have seen so far, it is now established that success in human relations depends on effective communication i.e. on the ability to be an effective communicator, on the ability to communicate an effective message, and on the ability to be an effective receiver. The ability to communicate effectively, as we have come to learn, depends on knowledge, understanding, sympathy and sensitivity. Knowledge relies on knowledge of facts, background, and the art of good conversation or dialogue. Understanding, sympathy and sensitivity come from feelings—from empathy. Which in turn depend on personality i.e. on a well-rounded personality with a bright self-image.

Thus successful human relations depend on a thorough study of human nature. Such study is possible if there is interest. Interest is created by caring. And caring stems from love.

Hence love is the true key to successful human relations. It is the basis for success. It is through love that man reaches out to beings other than himself. Without love man can neither live nor develop. Through his relations with others in love he comes



to learn many things about himself—his strength, his weaknesses and his talents. Obviously the more deeply his relationship with others is established through love, the greater is the possibility for individual growth.

Perhaps patients in hospitals give the best example of human relations at their best. Because usually patients are so cooperative and nice to each other that love appears to shine through.

In this regard someone said: "You are not long in the hospital before you can stand off and see that this is the case. Perhaps this is because in the hospital we can actually see that the other fellow has troubles. We see the splint on his leg or the tube in his nose, we see the I.V. bottle by the bed and the signs of high blood count or temperature. We see and we pity and we want to help."

That "want to help" points to caring. Caring points to love; and it is the manner of demonstration of caring that is a confirmation of love.

Confirmation through love

Love is the means most conducive to the establishment of good human relations. Whether our relationship is an amiable one or a hostile one depends upon the side or the image we reflect. Sometimes we reflect the obnoxious side and sometimes the more lovable side.

Dr Ronda Chervin draws a comparison with such reflected images from the world of photography. She says:

"The cameraman could tell you that it is not that simple. A lot has to do with the way you take the picture. If the newspaper photographer dislikes a certain political candidate, he may inadvertently wait to snap the picture until the politician looks his worst. By contrast, a portrait artist studies his subject very carefully with a view to capturing the moment when the person looks most attractive.

"By analogy, when you contemplate the people around you with love, you get a good image. You see them a bit the way God does who fashioned each person with love. You may notice their faults, but these are mere spots on the nice plate.

"When you focus the inner camera with indifference, you get an indistinct blur, and, when you focus with hate, you get a caricature shot in which the faults of the person seem to fill the whole picture.

"Love is like a zoom lens which zeros in on the good."

Love means urging and demanding. It seeks its union through activity, the sort of activity by which the lover adjusts himself to the desires of his beloved. Love always involves.

In one of the songs from the musical *My Fair Lady*, Eliza in love with Professor Higgins complains: "Words, words, words, words!" She does not want Prof. Higgins' protestations of love, but she wants his love. It is time for him simply to love her. To stop talking and "Show me." "Show me now!" as she puts it.

To love means deeds, not so much words. And it

is the deeds that bring the results, not so much the words. For it is the action in loving that produces more good human relations, not the lip service of saying "I love you."

Caring—the essential ingredient in loving

Authors N. O'Neil and G. O'Neil, in their best seller *Shifting Gears*, write: "One of the essential ingredients in the new concept of relationships is caring: caring for the self and for the other in a way that you can help each to grow more self-supportive."

A fast changing society, the breaking up of traditional cultures have all created a compelling necessity for us to become more self-assertive and self-supportive. While love is fundamental as the seed for growth, caring is the fertiliser which encourages such growth.

"Through caring for certain others", writes philosopher Milton Mayeroff, "by serving them through caring, a man lives the meaning of his own life... only the man who trusts himself to grow, who is not trying to force himself on to be something he thinks he is supposed to be, will be able to trust another person to grow".

Caring may also take the form of silent but empathetic company. Caring does not mean alone action in caring. Caring is also supplied through that silent company which we prescribed earlier for the apathetic person. Speaking in this connection, Francis Canelutti, one of the greatest Italian

lawyers, said that the secret of his success was his wife. As he said:

"She never studied law, does not meddle with my work, never asks for or gives me advice. But she fills my life with her presence. She anticipates my wishes, guesses my moods, listens to my outbursts, always finds the right word. In the evening, while I am consulting my papers, she sits by me knitting, without saying a word. The noise of the needles is the best tranquilliser I know. It breaks the tension and gives me an infinite sense of security. Without her I would be at a loss. With her I feel I could do anything."

It is only through caring that we can truly actualise ourselves and others by bringing our potentialities fully into play. In the hearts of men there is a common understanding and appreciation of the very real need for good friends. Friends are a universal necessity for happiness and success. But today there is a special need for what is called: *Feedback Friends*.

Feedback Friends are those friends whom we respect, and whose opinions we can rely upon. Their advice and guidance help us to recognise our limitations and restore the psychological balance in human relations. They are capable of objectivity in discussing problems.

It is not easy to find a friend or adviser who is capable of tactfully correcting a distorted image of ourselves, who is capable of pointing out our defects without hurting us. It is easier to find friends who simply flatter our egos, who avoid al-

luding to our true selves for fear of causing friction in relationships.

The old Roman philosopher Seneca said: "Of all facilities, the most charming is that of a firm and gentle friendship. It sweetens all our cares, dispels our sorrows, and counsels us in all extremities. Nay, if there were no other comfort in it than the bare exercise of so generous a virtue, even for that single reason a man would not be without it; it is a sovereign antidote against all calamities—even against the fear of death itself."

Further steps towards deeper human relations

While love and caring and knowledge are essential to good human relations, it is dialogue that communicates what is in heart and mind. In creative dialogue, or conversation, both participants share thoughts and ideas without restrictions. Each participant by words gives witness of himself, in that he commits himself personally to truth, goodness and beauty. Dialogue is an attitude. Besides sharing thoughts and ideas, in dialogue people share, as we have seen, that which is most personal and unique to each—their emotions.

Creative dialogue creates intimacy, the deep relationships of close friends or family members. At such moments each person experiences the unique aliveness of the other within a common experience. There is complete understanding and mutual empathy.

In intimacy each party is free of defences, inhibi-

tions, fears and reservations. Communication is spontaneous, expressive, open and honest.

Intimacy is releasing, or letting-be, of the self to others. Thomas Hora writes: "The concept of *letting-be* means the affirmation of the existence of another person. It connotes an attitude which favours the free mergence of the inherent creative potentialities of all. It expresses therapeutic attitude of the highest ethical order, inasmuch as it refrains from treating the other person as an object of exploitation and manipulation."

It is in intimacy that deeper human relations are established and each participant receives self-knowledge, self-acceptance, self-love which become seed-beds for continual growth.

While intimacy draws the best from one, appreciation in turn frees one from paying too much attention to oneself and one's self-centred preoccupation. A little word of praise, a smile of appreciation can be an inducement to bigger and better deeds. It is really a small thing, the act of appreciation, but the pleasure it brings to the other person is tremendous.

There is an old verse that tells a truth about appreciation, which can help to truly appreciate what appreciation stands for:

If with pleasure you are viewing
Any work a man is doing,
If you like him or you love him
Tell him now;
Don't withhold your approbation

Till the person makes an oration
As he lies with snowy lilies o'er his brow.
For no matter how you shout it,
He won't really care about it;
He won't know how many teardrops you
have shed.

If you think some praise is due to him,
Now's the time to slip it to him,
For he cannot read his tombstone when
he's dead.

Some typical examples in human relations

Efficient human relations are loving and true. When we try to understand the other person and love him, we establish an eagerness in him to know the message we have for him. We add to him in some strange way. We make him more than he was before and at the same time we ourselves become more.

"I enjoy life so much," says 94 year old Lionel Tertis, the great viola Maestro, even though he can no longer see enough to read or to write. But he is happy and cheerful, aware enough of the vibrant life around him to actively sustain his interest, his work and his communication with others.

Lionel Tertis is an example of a brilliant but humble-minded person who is gracious, optimistic, hopeful, debonair, sympathetic but never patronising, ready to presume the best from everyone. Such people are happy and well-adjusted in life. They must be so—they can hardly be anything else—because they shed nothing but radiance around them.

Love of God and of their neighbour is the prime-mover for happiness and efficiency in their lives.

Examples of such well-rounded personalities, efficient in human relations are not wanting; Mahatma Gandhi, John F. Kennedy, Pope John XXIII, Dag Hammarskjöld are just a few more examples from recent times.

When Dag Hammarskjöld, Secretary General to the U.N. died in a plane crash in 1960, Mr. Wilder Foote, Director of the Press and Publications at the U.N., wrote of him: "He was sustained and inspired by pure and firmly founded belief and ideals about life and human relationships to which he was true in word and act. To these he joined a very brilliant, orderly, pragmatic and subtle mind, capable of lightning speed in both comprehension and construction, yet strictly disciplined. He always had a firm grip on realities and he could be as disappointed by wishful thinking of shallow optimism as by cynicism or self-serving.

"He was infinitely careful in the planning and execution of all he attempted, in calm acceptance and understanding of human limitations—including his own—and of the often harsh realities with which he must work. At the same time his courage was that of the medieval mystics to whom he refers in his confession of faith... This, combined with his natural, mental and physical endurance, carried him through 18 and 20 hour working days for weeks on end in times of crises."

Action learning

Most of us tend to idealise ourselves. We think we are good sports, communicative, kind-hearted, generous, and so on. But do we ever give thought to what we are really like? Are we nice persons to live and work with?

Try yourself out with these questions:

- 1 Do you hold that love of neighbour which involves risk?
- 2 Should someone neglect you, would you feel hurt?
- 3 Are you glad when witnessing another's success?
- 4 Is appreciation of others' work and ideas spontaneous to you?
- 5 Do people enjoy your company?
- 6 Are you appreciated, consulted in important matters, both in family and at work?
- 7 If there is a fellow-worker who is not too bright, are you helpful to him or do you rag him mercilessly?
- 8 Can you accept reality concerning life, yourself, and others?
- 9 Are you inclined to resistance or opposition without apparent reason?
- 10 Which qualities or attitudes do you like best in others? Do you possess them yourself?
- 11 Do you notice other people enough?
- 12 Do you give other people credit for what they do?

A capsule course in human relations:

As positive steps to better your relations with others, keep in mind the following capsule course in human relations:—

- 1 Speak gently to people. Be skilful in getting your ideas across. There is nothing as nice as a cheerful word of greeting.
- 2 Smile at people. There is power in a smile. What sunshine is to flowers, a smile is to humanity.
- 3 Call people by name. The sweetest music to anyone's ears is the sound of his own name.
- 4 Be friendly. If you would have friends, be friendly.
- 5 Be cordial. Speak and act as if everything you do is a genuine pleasure.
- 6 Listen attentively and patiently.
- 7 Be genuinely interested in the other person and his problems. You can like everybody if you try.
- 8 Be generous with praise, reserved with flattery, cautious with criticism.
- 9 Respect others' personality and individuality.
- 10 Be considerate of the feelings of others. It opens the door to their hearts.
- 11 Be thoughtful of the opinions of others. There are three sides to a controversy—yours, the other fellow's and the right side.

- 12 Be alert to give service. What counts in life is what we do for others. Human relations are caring and sharing. Attention and compassion play a big role.

And with this, good luck to you and your efforts towards better human relations.

